

THE CHRISTIAN REMEMBRANCER;

OR, THE

Churchman's

BIBLICAL, ECCLESIASTICAL, AND LITERARY
MISCELLANY.

44.

AUGUST, 1822.

[No. 8, Vol. IV.]

Contents.

RELIGION and MORALS.

	PAGE
on on Belief in Providence .	449
al Illustrations (continued)	453
heavenly Witnesses	459

ECCLESIASTICAL HISTORY.

hes of the Ecclesiastical His- of Great Britain, No. VIII. .	469
---	-----

MISCELLANIES.

ecturers.	475
----------------	-----

SACRED POETRY.

xxiii.—Hymn in Medita- on of the Day of Judgment.— taph on Mr. Ashton.—Epi- h on Mr. Herry's.—The Wi- v's Mites on—Mark xii.— Author's Motto	477
---	-----

REVIEWS.

Unambitious Views of the arch of Christ; a Sermon ached at the Anniversary eting of the Stewards of the is of the Clergy, in the Ca- dral Church of St. Paul, on ursday, May 17, 1821. By Rev. Thomas Rennell, B.D. S.S. Vicar of Kensington. .	485
---	-----

	PAGE
Sermons and Charges, by the Right Reverend John Hough, D.D. President of St. Mary Magdalen College, Oxford, in the Reign of James II. and successively Bishop of Oxford, Lichfield and Coventry, and Worcester: with an Appendix. To which is prefixed, a Memoir of his Life, by William Russell, B.D. Fellow of Magdalen College ..	487

MONTHLY REGISTER.

<i>Society for Promoting Christian Know- ledge.</i>	
Bath and Wells Diocesan Asso- ciation.	495
Extracts from the Third Report of the Liverpool District Commit- tee	496
Leicester Association	498
Newbury District Committee. .	500
Society for the Propagation of the Gospel in Foreign Parts	501
Ecclesiastical Preferments	504
University Intelligence	505
Monthly List of Publications	509
Literary Intelligence	511
Political Retrospect	ibid.
Notice to Correspondents	512

London :

PRINTED FOR F. C. & J. RIVINGTON,

2, ST. PAUL'S CHURCH-YARD, AND NO. 3, WATERLOO-PLACE, PALL-MALL;

to whom all Communications respecting this Publication are to be directed.

PRICE ONE SHILLING AND SIXPENCE.

R. Gilbert, Printer, St. John's-square, Clerkenwell.

1. **A RESPECTFUL LETTER** to the **EARL of LIVERPOOL**, K. G. First Lord of His Majesty's Treasury, &c. &c. &c. Occasioned by the Speech imputed to his Lordship, at the Isle of Thanet Bible Society Meeting, Oct. 17, 1821. By the Rev. H. H. NORRIS, M. A. Perpetual Curate of St. John's Chapel, Hackney; Prebendary of Llandaff, and Chaplain to the Earl of Shaftesbury. In 8vo. price 7s. in boards.

2. **OBSERVATIONS** on the **METRICAL VERSION** of the **PSALMS**, made by Sternhold, Hopkins, and others: with a View to illustrate the Authority with which this Collection was at first admitted, and how that Authority has been since regarded, in the public Service of the Established Church of England; and thence to maintain, in this venerable Service, the Usage of such Metrical Psalmody only as is duly authorized. With Notices of other English Metrical Versions of the Psalms. By the Rev. HENRY JOHN TODD, M.A. F.S.A. Chaplain in Ordinary to His Majesty, and Rector of Settrington, County of York. In 8vo. price 4s. in boards.

3. **HORTUS ANGLICUS**; or, the Modern English Garden: containing a familiar Description of all the Plants which are cultivated in the Climate of Great Britain, either for Use or Ornament, and of a Selection from the established Favours of the Stove and Green-house; arranged according to the System of Linnæus; with Remarks on the Properties of the more valuable Species. By the Author of "The BRITISH BOTANIST." In two volumes, 12mo. price 1l in boards.

4. **THREE SERMONS** on **ST. PAUL'S DOCTRINE** of 1. Justification by Faith; 2. Original Sin; 3. Predestination: with Notes. To the whole is prefixed, a Synopsis of the Argument of St. Paul's Epistle to the Romans. By the Rev. THOMAS YOUNG, A.M. Rector of Gilling; late Fellow and Tutor of Trinity College Cambridge. The Second Edition, revised and enlarged: dedicated by permission, to His Grace the Archbishop of York. 8vo. 9s.

. For a character of the work, see the British Critic, for March 1821; and the Christian Remembrancer, for August 1820.

5. **THE COLLECTS** prefixed to the Epistles and Gospels, in the Liturgy of the United Church of England and Ireland, catechetically explained; with a View to promote in the Minds of young Persons an early Veneration and Attachment for the Book in which they are contained, the Church by which they are provided, the holy Source from which they are derived. By the Rev. JOHN RADCLIFFE, M.A. Rector of St. Anne, Limehouse, Middlesex; Vicar of Teynham and Doddington, Kent; Chaplain to the Lord Bishop of Bath and Wells; and formerly Fellow of Brazenose College, Oxford. In 12mo. price 5s. in boards.

6. **SERMONS** on the Public Means of Grace; the Fasts and Festivals of the Church; on Scripture Characters, on Confirmation, and various Practical Subjects. By the late Right Reverend THEODORE DEHON, D.D. Rector of St. Michael's Church, Charleston; and Bishop of the Protestant Episcopal Church, in the Diocese of South Carolina. Together with some Account of the Author, and a Sermon preached on Occasion of his Death. Two vols. 8vo. 1l. 2s.

7. **DISCOURSES**, chiefly Doctrinal, delivered in the Chapel of Trinity College, Dublin. By BARTHOLOMEW LLOYD, D.D. S.F.T.C.D. M.R.I.A. Professor of Mathematics in the University, and Chaplain to his Excellency the Lord Lieutenant of Ireland. 8vo. 10s. 6d.

8. An **ESSAY** on the **SCRIPTURE DOCTRINES** of **ADULTERY** and **DIVORCE**; and on the Criminal Character and Punishment of Adultery by the Ancient Laws of England and other Countries. Being a Subject proposed for Investigation by the Society for promoting Christian Knowledge in the Diocese of St. David's, and to which that Society awarded its Premium (by a Benefaction) of Fifty Pounds, in Dec. 1821. By H. V. TEBBS, Proctor in Doctors' Commons. 8vo. 7s.

9. **CONTEMPLATIONS** on the **LAST DISCOURSES** of our **BLESSED SAVIOUR** with his Disciples, as recorded in the Gospel of St. John. By the Rev. JOHN BREWSTER, M.A. Rector of Egglecliffe, Durham. 8vo. 10s. 6d.

Church

COLL,
Missioned
Society
Curate
to the

ALMS,
Autho-
rity has
England;
Metrical
Metrical
Chaplain
k. In

ning a
state of
estab-
the Sy-
pec-
ce 1

tion by
is pre-
By the
Trinity
ated by
l; and

urgy of
with a
and At-
ch they
v. JOHN
Teyn-
Wells;
boards.

s of the
at 8th
of St.
Church,
Author.

ity Col-
rofessor
e Lord

Y and
tery by
proposed
he Dio-
a Bene-
Doctors'

AVIOUR
r. JOHN

THE
CHRISTIAN
REMEMBRANCER.

No. 44.]

AUGUST, 1822.

[VOL. IV.]

RELIGION AND MORALS.

SERMON ON BELIEF IN
PROVIDENCE.

MATT. x. 30.

But the very hairs of your head are all numbered.

THE particular and universal providence of God, his superintendence of all his works, and his interference with many of them, is a subject upon which no difference of opinion can exist among such as believe in the inspiration of the Bible. The words of my text alone, are sufficient to demonstrate, that nothing escapes the controul, or the vigilance of God—that the greatest events, and the least events are equally subject to him and dependant upon him; and that no one who believes otherwise can believe the Scriptures. The first, the indispensable condition of Christianity is, faith—and this faith, as a celebrated writer * has truly observed, “must not be a bare speculation, but a serious, practical, and deep impression upon the mind, of a Supreme Being who created the world by his power, preserves and governs it by his goodness and wisdom, and will judge it with mercy, justice and truth. Of a Being whose glory no eye can behold; whose majesty no thought can comprehend; whose power no strength can resist;

from whose presence no swiftness can flee; from whose knowledge no secret can be concealed; whose justice no art can evade; whose goodness every creature partakes of.” This is the God whom Christians own and worship; and instead of stopping to prove that they are justified in such adoration, let us ask why so many of us disregard what we acknowledge, and deny by our actions, what we have professed solemnly by our words.

There is but one excuse, and that a very paltry and insufficient excuse upon which such conduct can pretend to be justified. We are occasionally told that the notion of a particular providence is at the root of all superstition and enthusiasm; and that these deadly enemies to religion can only be subdued, by cutting off the ground on which they stand. Now it is true, and it is an obvious and a very melancholy truth, that the belief in God's Providence has been abused, by many descriptions of erroneous and fanatical men. Some have fancied that every prayer offered up by faith, would be not only heard, but granted—and that consequently we need labour neither for our food nor for our salvation. Some have thought that temporal prosperity or adversity was an infallible proof of God's favour or displeasure. Some believe that his commands are revealed to them audibly and distinctly; and

* Samuel Clarke.

that they are guided by him in the same sense as a horse is guided by his rider. These sentiments, and all similar sentiments are erroneous and hurtful—they are specimens of the great mischief which ignorance, and presumption can inflict even upon the cause of truth—they are stumbling blocks which should be shunned by every one that would keep the faith. God's promises to instruct, and preserve the disciples of his Son, are limited to that which is necessary for them, and best for them on the whole; to those gifts and that assistance, which will conduce to their eternal welfare. God's commands are declared to us, not in the treacherous tablets of our own breasts; but in the pages of His own everlasting Gospel. The words that cannot deceive are written there—and there will sober-minded Christians seek them. The imagination, as they well know, is full of error, always ready to pass off her own miserable conceits for the dictates of the Sovereign Creator. They listen to her therefore with suspicion. They compare her suggestions with the revelation of God—and when the two are found at variance, as they too frequently are, the latter only is believed. Attend to these plain rules, and you will never be led astray in the crooked paths of superstition. Do not doubt that God directs and governs. Do not presume to understand the individual acts of his administration. Do not forget that he has instructed us miraculously in the Scriptures; and that other Evangelists must be inspired, and other miracles must be wrought, before the old revelation can be superseded by a new one. When you take upon yourself to declare that any particular event was brought to pass by the Almighty for a particular purpose—you judge of that which is beyond your knowledge. When you regulate your actions by your own caprice, under the idea of submitting yourself wholly to the guidance of the Spirit,

you undervalue, you misunderstand, you reject the Gospel of the Son. But steering clear of these follies and enormities, you may still firmly trust in the particular providence of the Almighty—and enjoy every benefit which this consoling doctrine affords.

Whence comes it then that the doctrine itself should be so frequently overlooked. The revelation of it in Scripture is indisputable. The argument against it, as being conducive to superstition, is weak and sophistical—and how are we to account for the neglect which it experiences. From the carelessness, the lukewarmness, the ignorance of man. Some of us act as if we were literally incapable of taking thought for the morrow. Not for the passing and perishing morrow of this world. That has its full share of our anxiety and exertion. But the long morrow of the grave, the day in which we shall be called to give an account of our stewardship, the provision that ought to be made for everlasting life, these are forgotten as if they were the dreams of our childhood—they do not actuate our conduct, they do not even occur to our recollection. This is the last and lowest stage of irreligion—and though it may occasionally happen that persons who are thus situated, preserve a decent outward character, yet are they evidently entire strangers to God and godliness. They offer him no prayer, they return him no thanks—they pay him no obedience, they shew him no respect. God is not in all their thoughts. Their heart is never touched by contrition, or by gratitude. Their spirit is never strengthened by his quickning grace; their frailty is never subdued by his holy will and word. What they see, they believe, they pursue, and they enjoy. But the invisible things of the world to come are concealed from the eyes which delight in vanity; and God's Providence is not improved to the salvation of their

souls, because they are determined to forget it. They do not disbelieve; they do not doubt—but the pleasures and cares of this life choke the seed that has been sown: no good disposition can grow, or even live—no progress can be made in the journey to heaven—they travel on another road—of which the end is misery and ruin.

A second, and it may be hoped a more numerous class, who do not adequately improve their faith in Providence, consists of persons who are accustomed to turn their thoughts to God, upon great occasions, but do not deem it necessary to ask for his assistance in ordinary events. It would be uncharitable to say that these individuals are without religion—but we are bound to tell them that their conduct is neither commendable nor consistent. If they feel that God vouchsafes his aid in those momentous concerns, which readily induce them to desire it, how can they doubt that he interferes in minor points also, and that his aid should be supplicated, and his blessings acknowledged? The distinction is evidently untenable. We should not wait for prodigious and alarming occurrences, before we acknowledge or adore the God that reigneth in heaven—but we should discern and contemplate his gracious providence in the ordinary course of events. While we are well and at our ease, we should thank and honour our Protector—not waiting till we are roused by calamity and suffering; but ready and willing to serve from love rather than from fear. The God of the Christians is like the God of Elijah. Not in the wind, not in the earthquake, not in the fire—but in the still small voice. The events of each succeeding day speak, if you will listen to them, distinctly of our Maker. The body that He has given us must be supported; and where can nourishment be procured unless God giveth the fruits of the earth in their season—and

preserves to those fruits the quality of feeding and nourishing us which they received, and still receive from him. The same is obviously true of every other convenience and comfort—and why are such truths overlooked? The majority, it is to be feared do overlook them, not reflecting upon God's superintendence and care, until their confidence in human protection has deceived them. The pangs of a mortal disease, the sight of sudden, or awful death, the havock of plague, pestilence and famine, perhaps even the arrival of an extraordinary and unlooked-for blessing will reach and pierce the heart. But why has it thus waited for the storm and the blast; why has it resisted kind and gentle admonitions, forgetting to turn to God until his anger was provoked, and turning to him at last in terror? Can you answer these questions? Can you prove the propriety of such a system? Have you any reason to admire its effects? One answer, and one only must be given, and it is an answer which condemns the whole practice that I have described. Let us briefly reflect upon the very different behaviour of those who really and practically believe in a particular Providence.

In the first place such persons do not permit themselves to consider any portion of their behaviour as trifling or unimportant. The very hairs of their head are all numbered. They know, and feel, and remember that in the infinite and complicated variety of causes and effects, very important results proceed from small beginnings. Consequently all the little proprieties and decencies of behaviour are regarded as indispensable. The petty offences which are too often treated as mere subjects of mirth, are numbered, that they may be shunned. Habits are scrutinised with still greater jealousy and minuteness, that such as are found wanting, may be cast off. This is the very foundation of wisdom and

goodness—it fosters caution, self-examination, and humility. It checks vice, the moment that the shoot is seen above the ground. It cherishes prudence, and piety, and every rational pursuit. And perhaps it tends more to preserve our tender years in innocence, and thus enable us to give the flower of our life to God, than any other moral practice whatsoever. The penitent does well, when he perceives and laments his faults; and with a wasted frame and exhausted spirits, with a palled appetite, and a wounded conscience returns at last to God. But they do much better who serve God from the beginning: who give him their hearts in the days of their youth; and by remembering that no action is unimportant in His sight, that every thing we do, or say, or think, will make us either better or worse, become sober and considerate even in the dawn of their days; and have no weary steps to retrace, no long list of follies and crimes to remember and regret. The dissipated and idle in youth bid fair to become the abandoned and profligate in old age; and it is by shunning their path, by refusing to believe that small faults are unimportant, or uneducative, by stifling evil propensities in the birth, that the virtuous portion of mankind gather strength for their career.

They are further assisted by the second maxim which ought always to be found in the mouth of one who believes in God. Nothing is or can be hid from his sight. The most trifling object is important, the most secret is seen. Set your hearts on man's approbation; and the concealment of your crimes may enable you to obtain without deserving it. But "the eyes of the Lord are in every place—beholding the evil and the good." It is necessary therefore to be as strict when alone as when in company—it is necessary to weigh our thoughts in as exact a balance, as the words which we are to pronounce upon some solemn occa-

sion, or the actions which we are to perform before the most august and attentive assembly. For all is known; is seen; and nothing can be forgotten—To deny or to doubt this, is to question God's Providence—to remember it is to cherish the best principles of self-government and self-control—to enter upon the straight but narrow path—to prepare for taking an active and successful part in the glorious fight of faith.

Again, he that really believes in God's especial Providence, must be devout, and humble, and spiritually minded. Feel that all depends upon the Lord—that with him are the issues of life, the life both of the body and the soul—and you cannot long pray to Him with irregularity or lukewarmness. You must be bound to acknowledge, what your reason has bound you to believe; and believing in the want, and in the acquisition of God's care and grace, your sense of both will soon be confessed upon your knees. Allow yourself to reflect for a few moments at the commencement of every day, upon the gifts which God has given, and which at his pleasure he can recall, ask yourself where you should be, if his protection were withdrawn; persevere in this system but for a few short weeks, and you will learn to pray to the great Maker of all things, not merely with the dead, and worthless homage of the lip, but with a heart that knows its wants. Is it a matter of indifference to you whether God, continues or withdraws your earthly comforts? Are you prepared to part with every thing that you love, esteem, and admire? with your homes and your fortunes, with your friends and your family, with your health, your strength, your life? If not, on whom must you depend for their preservation? On God and on God alone. And is it unreasonable that you should pray to him, that you should love him, and that you should fear him! Mix up the thought of his all sustaining

Providence with every want, and every wish, and every care that you feel. If the thing that you desire is of such a nature, that you dare not fall down and pray to God for it, be assured that the desire is impure and sinful; and that the accomplishment of it would injure and debase you. You have no right to expect an exemption from trouble and pain—they are the appointed lot of man. You have no right to covet honour, and riches, and aggrandizement—God has not promised them to those whom he loves and will protect. You have still less right to demand any licentious indulgence; any gratification of the senses, of the imagination, or of the taste which is incompatible with innocence and purity. The wish for such will be suppressed in the bosom that is duly penetrated with a sense of God's Providence. And in exchange it will receive a conviction that they injure much more than they delight—and that He at whose bidding they are surrendered can furnish us with more valuable and more enduring gifts. That is to say, we shall turn to the Lord, as to the giver, not merely of temporal but of eternal health and wealth: we shall acknowledge our entire dependence upon his mercy and grace, we shall supplicate that assistance which is never refused to the sincere. Not a sparrow can fall to the ground, without the permission and acquiescence of God. Much more, not a Christian can wander from his course and perish, while the Lord of all things holds him up. This truth is admitted and acted upon by the believers in that

Providence which we have described. They are grateful for the redemption which has been procured by the merits of their Saviour—they are grateful for the continued intercession which he makes at his Father's Throne—they are grateful for that renovation which is conferred by the Spirit, upon every sincere, and humble, and contrite disciple of Jesus. They are grateful for these blessings—because they appreciate and prize them; and as they understand their genuine worth, they are zealous in endeavouring to secure them. They humble themselves before Him who filleth the hungry with good things—they supplicate the merciful One who heareth prayer. They trust not in the broken reed of human merit; but in the blood of a Redeemer who died to save. In short the result of that behaviour which we have endeavoured to recommend, is this—It renders men holy in all manner of conversation, careful, honest, sober, lowly, pious.

Each of these qualities springs naturally from the root and stock of faith, and you who believe in One God the Father of all, and in Jesus Christ his Son, may acquire these qualities and shew them forth to his glory, if you will act up to those principles which you adopt and profess, if you will practically and in your hearts believe in his Providence and care. The God that supports the sparrow in its flight, and numbers all the hairs of your head, will condescend to watch over and preserve every creature he has formed—and those that seek him diligently he will not fail to reward.

M. C.

BIBLICAL ILLUSTRATIONS.

(Continued.)

Gen. vii. 7.

"And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood."

Gen. vii. 11.

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up. In the self same day entered Noah into the ark."

THE sacred Ogdoas in Egypt, which was held in great veneration, consisted of eight personages described in a boat, who were esteemed the most ancient gods of the country. This number was held sacred, and esteemed mysterious by other nations. It is observable that the Chinese have somewhat more than two hundred principal elementary characters, and out of these all other representations are formed, by which, in writing, they express their ideas. By these combinations the characteristic is, in some degree, made a definition of the thing represented, and it has often a relation to the original history. Some of these have a reference to this mystical number eight, of which I shall give two instances of a very curious nature. They are taken from the letter of that learned Jesuit at Pekin, who wrote in answer to some queries sent by the Royal Society at London. *Le caractere de barque, vaisseau, est composé de la figure de vaisseau, de celle de bouche, et du chiffre huit: ce qui peut faire allusion au nombres des personnes qui estoient dans l'arche. On trouve encore les deux caracteres huit, et bouche avec celui d'eau pour exprimer navigation heureuse. Si c'est un hazard, il s'accorde bien avec le fait.* The same reference to the number eight is to be observed in the history of Mount Masis, or Ararat. It was called the mountain Thamanim, or Tshamanim; and there was a town towards the foot of the mountain of the same name, which was supposed to have been built by Noah. Now Thaman is said, in the ancient language of the country, to have signified eight, and was analagous to the Shaman of the Hebrews, which denotes the same number. Ebn Patircius mentions the ark resting upon Ararat, and calls the district below, the region of the Themanim. He also mentions the city of the same name: and he says that it was so called from the eight persons who came out of the

ark. Other writers express it, Thamanim, which is a plural from Thaman. Terra Thamanim signifies the region of the eight persons whose history needs no explanation. It is so rendered by Elmacini, who speaks of the town, and styles the place which Noah built after that he came out of the ark. William de Rubruquis, who travelled into Tartary in the year 1253, and returned by Armenia, has a remarkable passage to this purpose. "Near the city Naxuan, there are mountains called Masis, upon which they say that the ark of Moses rested. There are two of these mountains, the one greater than the other, and the Araxes runneth at the foot of them. There is also a little town Cemainum, which is by interpretation eight: for they say it was so called from the eight persons who came out of the ark, and built it. This is plain from the name; for Cemainum signifies eight. They call the mountain the mother of the world." From hence we may perceive that what this writer renders Cemainum, should rather have been expressed Shemainum, or Shemanum; for it is undoubtedly the same as the Themanim and Thamanim of Elmacini and others, and analagous to the Shaman of the Hebrews. The town of the Thamanim, or Shamanim, was so called from those eight primeval persons, who were said to have founded it. There is reason to think, that it was the same as Naxuan, a very ancient city, which is mentioned by Ptolemy, and placed upon the Araxes. The editor of Moses Chorenensis has some curious observations upon the history of this place. "This town, which seems to be the Naxuana of Ptolemy, is close upon the plain of Araratia; and held in great regard by the Armenians, who give out that it is the most ancient place in the world, and built immediately after the deluge by Noah. Galanus, a Roman Presbyter, who wrote an account of the Armenian Church, being reconciled

to the Church of Rome, tells us, that according to the natives, the true name is Nachidshevan. By this, they say, is signified *the place of descent*. Hence there can be no doubt, but this is that place in Armenia, of which Josephus takes notice, and says that by the natives it was called *αρεβάρσιον*, or the place of descent." In the map of D'Anville it is expressed Nactshevan; and placed at the distance of a few miles to the east of Mount Ararat, in the true region of Harmen or Armenia, which retains its name to this day.—*Bryant's Mythology*, vol. iv. p. 11.

The following is the memorable passage in Plutarch concerning Osiris going into his ark. He says that it was to avoid the fury of Typhon: and that it happened on the seventeenth day of the month Athyr, when the sun was in Scorpio. Now it is to be observed that there were two festivals, at opposite parts of the year, established by the Egyptians on account of Osiris being thus inclosed; one in the month Phamenoth, which they termed *the entrance of Osiris into the moon*: the other of which I am here speaking, was on the same account, but in autumn. This was the ceremony, *the inclosing and fastening of Osiris in his tomb or ark*, in memory of his having been in his life time thus conceeded; which ark they termed *Σελήνη*, and other nations Minoa the moon. It was in the month Athyr, upon the seventeenth day of that month; when the Etesian winds were passed; when the overflowing of the Nile had ceased, and the country became dry, at the time of year when the nights grow long, and the days are upon the decline, darkness now increasing. It was in short *upon the seventeenth day of the second month after the autumnal equinox, when the sun passes through Scorpio*. This, if I mistake not, was the precise month, and day of the month, on which Noah entered the ark, and the floods came. Hence

I think there can be no doubt, but in this history of Osiris we have a memorial of the patriarchs and deluge. As this event happened, according to the Egyptian traditions, when the sun was in Scorpio, that sign is continually commemorated in the Deluvian hieroglyphics.—*Bryant's Mythology*, vol. iii. p. 181.

Mr. Bryant quotes from Berosus the following curious and accurate account of the deluge. "After the death of Ardates, his son (Sisuthnes) succeeded and reigned eighteen sari. In his time happened the great deluge; the history of which is given in this manner. The deity Cronus appeared to him in a vision; and gave him notice, that upon the fifteenth day of the month Dæsius there would be a flood, by which mankind would be destroyed. He therefore enjoined him to commit to writing a history of the beginning, procedure, and final conclusion of all things, down to the present term, and to bury these accounts securely in the city of the sun at Sippara. He then ordered Sisuthrus to build a vessel, and to take with him into it his friends and relations; and trust himself to the deep. The latter implicitly obeyed: and having conveyed on board every thing necessary to sustain life, he took in also all species of animals, that either fly, or rove upon the surface of the earth. Having asked the Deity whether he was to go, he was answered to the gods; upon which he offered up a prayer for the good of mankind. Thus he obeyed the divine admonition; and the vessel which he built was five stadia in length, and in breadth two. Into this he put every thing which he got ready; and last of all conveyed into it, his wife, children and friends. After the flood had been upon the earth, and was in time abated, Sisuthrus sent out some birds from the vessel; which, not finding any food, nor any place to rest their feet, returned to him again. After an interval of some days, he sent them

forth a second time; and they now returned to him no more; from whence he formed a judgment that the surface of the earth was now above the waters. Having therefore made an opening in the vessel, and finding upon looking out, that the vessel was driven to the side of a mountain, he immediately quitted it, being attended with his wife, children, and *the pilot*: Sisuthrus immediately paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods. These things being duly performed, both Sisuthrus, and those that came with him out of the vessel, disappeared. They who remained in the vessel, finding that the others did not return, came out with many lamentations, and called continually on the name of Sisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to the gods, and likewise inform them, that it was upon account of his piety that he was translated to live with the gods; that his wife and children, with the pilot, had obtained the same honour. To this he added, that he would have them make the best of their way to Babylonia, and search for the writings at Sippara, which were to be made known to all mankind. The place where all these things happened was in Armenia. The remainder having heard these words, offered sacrifices to the gods; and taking a circuit, journeyed towards Babylonia. Berossus adds, that the remains of the vessel were to be seen in his time upon one of the Corcyrean mountains in Armenia; and that people used to scrape off the bitumen, with which it had been outwardly coated, and made use of it by way of an alexipharmic amulet. In this manner they returned to Babylon; and having found the writings at Sippara they set about building cities, erecting temples; and Babylon was

thus inhabited again.—*Bryant's Mythology*, vol. iv. p. 134.

Bryant informs us, on the authority of Father Boushet, that the East Indians have a tradition concerning a flood in the days of Vishnow, which covered the whole earth. In the shaster of this people a like history is given, of the earth being overwhelmed by a deluge, in which mankind perished. But the world was afterwards renewed in two persons, called Menow and Ceteroupa.—*Bryant's Mythology*, vol. v. p. 263.

The Brahmins* say that there was a time when the serpent with a thousand heads withdrew himself, and would not support the world, it was so overburdened with sin. Upon this, the earth sunk in the great abyss of waters, and mankind, and all that breathed, perished. But Vishnow took upon himself the form of a human being, terminating in the tail of a fish, and diving to the bottom of the sea, lifted the earth out of the waters, and placed it with the serpent of a thousand heads on the back of a tortoise.

The following are the brief outlines of an allegory relating to the Deluge, extracted from the Bhagavat. Brahma, fatigued with the care of many worlds, once fell into a profound slumber. During this slumber of the creator, the strong demon or giant Hayagriva came near him and stole the *Vedas*; those four sacred volumes which originally flowed from the lips of the quadruple Deity. With this inestimable treasure he retired into the deep and secret bosom of the ocean; and, resolving never to surrender the booty he had secured, swallowed the stolen Vedas. Deprived of the vigilant care of Brahma, the world fell into disorder. While no longer guided by the light that emanated from the sacred books, the human race

* Baldaeus Churchill's *Voyages*, vol. iii. p. 748, quoted by Bryant, vol. v. p. 269.

became, to the last degree, corrupt. They were all consequently destroyed in a vast deluge except a certain pious king and his family, which, in very singular conformity to the relation of Sacred Writ, consisted of *seven persons*, who floated upon the waters in a vessel fabricated according to the express direction of Veeshnu. For this pious monarch, one day performing his devotions on the shores of the ocean, was forewarned of the approaching calamity by this preserving deity; and, having prepared a vessel, as commanded, at the appointed time, Veeshnu appeared again in the form of a fish, "blazing like gold with one stupendous horn," to which the king fastened the vessel by a cable composed of a vast serpent, and was thus towed in safety along the surface of the raging elements. When the waters abated, he and his companions were "again landed in safety. Veeshnu then replunging into the ocean, slew in conflict, the tremendous dæmon Hayagriva, and, rending open the monster's belly, recovered three of the Vedas, but the fourth was digested." In this extraordinary allegory the curious reader may (exclusive of the accurate statement of a deluge) trace some other scriptural facts, such as the ruin of man by the intrusion of an evil spirit; the contest between the powers of light and darkness, and the decisive superiority of the Deity in his conflict with the rebellious Satan.—*Maurier, Indian Antiquities*, vol. ii. p. 273.

It is asserted that Tibet, in remote times, was almost totally inundated; and the removal of the waters, that covered its surface, is imputed to the miraculous interposition of some object of their worship, whose chief temple is reported to be at Drugeedin, Gya.—He, it is said, in compassion to the few inhabitants which Tibet contained, who, in that age were little better than monkeys, drew off the waters through Bengal, and, by sending teachers among them, humanized the wretch-

REMEMBRANCE, No. 44.

ed race, who were subsequently to people it. In this belief of the Tibetians, which is too general to be totally rejected, it is not difficult to discover strong traces of the universal deluge, though the tradition, as might naturally be expected, is obscured by fable, and disfigured by a mixture of absurdity.—*Turner's Emb. to Tibet*, p. 224.

In an interview with the Emperor of China, the emperor informed Mr. Bell that, at or near the time of Noah's flood, there was a great deluge in China, which destroyed all the inhabitants of the plains; but that such as escaped to the mountains were saved.—*Bell's Travels*, v. ii. p. 45.

We find amongst the Greenlanders mangled traditions concerning the creation of the world, its last end, and Noah's flood. They call the first man *Kallak*, and say he sprung out of the earth, and soon afterwards his wife sprung from his thumb, and from this pair all mankind proceeded. The woman is said to have brought death into the world by saying, *Let these die, so make room for their posterity*. Respecting the flood, they say that the world was once overset, and all mankind, except one, were drowned; but some were turned into fiery spirits. The only man that escaped alive, afterwards smote the ground with his stick, and out sprung a woman, and these two repopled the world. As a proof that the deluge once overflowed the whole earth, they say that many shells, and relics of fishes, have been found far within the land where men could never have lived; yea, that bones of whales have been found upon a high mountain.—*Crantz Hist. of Greenland*, v. i. p. 204.

The South Americans, in their paintings and hymns, called themselves the descendants of those men who escaped from the general deluge. The Tostecas, Mexicans, Tlascalans, and all the other nations, were agreed on this point. They

all said that their ancestors came from elsewhere into those countries; they pointed out the road they had come, and even preserved the names, true or false, of those their first progenitors, who, after the confusion of tongues, separated from the rest of men. Of the ancient Indians of Cuba, several historians of America relate, that when they were interrogated by the Spaniards concerning their origin, they answered, they had heard from their ancestors, that God created the heavens, and earth, and all things; that an old man having foreseen the deluge with which God designed to chastise the sins of men, built a large canoe, and embarked in it with his family, and many animals; that when the inundation ceased, he sent out a raven, which, because it found carrion to feed on, never returned to the canoe; that he then sent out a pigeon, which soon returned, bearing a branch of *Hoba*, a certain fruit of America, in its mouth; that when the old man saw the earth was dry, he disembarked, and having made himself some wine of the wood-grape, he became intoxicated and fell asleep; that then one of his sons made ridicule of his nakedness, and that another son piously covered him; that upon awaking, he blessed the latter, and cursed the former. Lastly, that they drew their origin from the cursed son, and therefore went almost naked; that the Spaniards, as they were well clothed, descended perhaps from the other.

The Mexicans used to call Noah *Coxcox* and *Teocipactli*; and the Michuacanese, *Tezpi*. They used to say "That there was once a great deluge, and that *Tezpi*, in order to save himself from being drowned, embarked in a ship formed like an ark, with his wife, his children, and many different animals, and several seeds of fruits; and that as the water abated he sent out that bird which bears the name of *aura*, which remained eating dead bodies,

and then sent out other birds, who did not return either, except that little bird (the flower sucker) which was much prized by them on account of the variety of the colours of its feathers, that brought a small branch with it; and from this family they all believe they drew their origin. If, therefore, we refer to the Sacred Writings, or the traditions of those Americans, we must seek for the peopling of America among the descendants of Noah.—*Cullen's History of Mexico*, vol. ii. p. 203, 204.

DOVE.

Gen. viii. 8.

"Also he sent forth a dove, to see if the waters were abated from off the face of the ground."

THE Chinese accounts respecting Fohi, their first king, coincide with those of Noah. Their writers in general agree that Fohi lived about 2952 years before Christ. The author *Mirandorum in Sina et Europa*, computes him to reign about 2817 years before our Saviour; and Alvarez Levedo places his reign not so early, imagining it to be but 2060 years; and all these computations agree well enough with the times of Noah, for Noah was born, according to Archbishop Usher, 2948 years, and died 2016 years before Christ; so that all the several computations about Fohi, fall pretty near within the compass of Noah's life; and from the following reasons from the Chinese traditions concerning Fohi, we may reasonably conclude that they are one and the same person. 1st. They say * that Fohi had no father; i. e. Noah was the first man in the postdiluvian world; his ancestors perished in the flood, and no tradition hereof being preserved in the Chinese annals, Noah, or Fohi, stands there as if he had no father at all. 2dly, Fohi's mother † is said to have conceived

* Martini, Hist. Sinica, p. 21.

† Ibid.

him encompassed with a rainbow; a conceit very probably arising from the rainbow's first appearing to Noah, and the Chinese being willing to give some account of his origin. 3dly. Fohi is said * to have carefully bred seven sorts of creatures, which he used to sacrifice to the supreme spirit of heaven and earth; and Moses tells us † that Noah took into the ark every clean beast by sevens, and of fowls of the air by sevens—and after the flood Noah built an altar, and took of every clean beast, and every clean fowl, and offered burnt-offerings. 4thly. The Chinese derive the name of Fohi from his oblation ‡, and Moses gives Noah his name upon account of the grant of the creatures for the use of men, which he obtained by his offering.—*Shuckford's Connections*, vol. i. p. 29. 102.

The name of Thibet affords a curious evidence in favour of the ark having rested there. In Gen. vi. 41. it is said, "make thee an ark" תיבת. Thibet is a word only applied to Noah's ark, and to that which Moses' mother prepared for his pre-

servation. See Exodus ii. 3. "an ark of bulrushes." (תיבת Thibet.) In this place it is written with a Jod, and has all the letters that compose the word used to represent the country of Thibet, as the Tau in Hebrew is both T and Th. There is also another good and indisputable reason for making Thibet the resting place, or where the ark first touched land; because its mountains are the highest on the earth, and from Thibet we may say, what we cannot truly assert from Phrygia or Armenia, that the families of the ark journeyed from the east, to the plain of Shinar.—*Biblical Fragments*, p. 117.

The Ashantees, and also the inhabitants of Bornoo and its neighbourhood, have a tradition that the waters of the deluge burst forth from, and afterwards retired to the Volcanic lake of Candee; and Bruns asserts, on the authority of the Danish residents, that the Pagan nation of Kassentai, declared that the world had been destroyed by rain, and that the wicked would be again swept off by a similar calamity.—*Essay on Geography of N. W. Africa*—*Pearce's Essay*, *Salt's Travels*, p. 34.

* Le Compte Mem. of China, p. 313.

† Gen vii. 8.

‡ Couplet's Confucius Proem, p. 38. 76.

THE HEAVENLY WITNESSES.

To the Editor of the Remembrancer.

SIR,

THE question being fairly stated between the Greek and Latin Churches, the controversy on the Heavenly Witnesses, which it is now surely expedient to draw to a close, may be brought to a speedy issue. Two considerations, when brought to bear upon the question, seem to enforce the necessity of acquiescing in the positive testimony borne to

the disputed text, particularly, as it is borne by the only one of those early guardians of the integrity of Scripture, which did not apostatise from the doctrine of the contested passage.

1. The *internal evidence*, which seems not to be disputed by any competent judge, and is not to be disproved by any mode of reasoning, confirms the testimony of the Latin Church, as requiring the insertion of the Heavenly Witnesses. Without

considering the scope of the Apostle's reasoning, or the connection of his sense, the structure of his language requires them to be inserted, as necessary to obviate a barbarously solicitic construction. On discarding them, *masculine* adjectives (τρῖς οἱ μαρτυροῦντες) are forced into concordance with *neuter* substantives, (τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα :) on replacing them, this objection vanishes, those adjectives finding suitable substantives in the Heavenly Witnesses, (ὁ πατὴρ καὶ ὁ λόγος, καὶ τὸ πνεῦμα ἅγιον.) Without availing ourselves of the allowable licence of accommodating the context of the Greek to the Latin, by a strictly grammatical translation, for which high authority might be pleaded; we have, I believe, the authority of Matthæi, and of Porson himself, (p. 51), most certainly that of Eugenius, for asserting, that the introduction of the Heavenly Witnesses removes every grammatical objection to the context of the Apostle. That the suppression of them creates an insuperable objection to it, may be referred to the decision of a judge whose sentence none will deny to be impartial, and few dispute to be competent. "But what," observes Bishop Marsh*, in reference to the epistle before us, "shall we say to readings, which when connected with the context make *false grammar*? What shall we say to a verb singular, &c.....to a *masculine adjective* referring to a *neuter substantive*? Now the question to be asked is, *is it possible*, that Velez found this, and the other readings of the same stamp, in a *Greek manuscript*?" "Even a man," he elsewhere reasons, "who learnt Greek by mere usage and conversation, without being taught its first principles, could not possibly have written" as St. John is proved to have written, by those who reject the disputed text from his epistle.

2. The *Disciplina Arcani*, as ef-

fectually disposes of the evidence of the Greek Church, in annihilating the negative testimony, which it bears on the subject of the disputed passage. It is, in fact, not to be controverted, and remains undisputed, that this peculiar discipline existed in the ancient Church, all of whose members were solemnly bound by it to suppress those mysteries, in silence, of which the contested verse embraces the highest. As the elaborate investigations of its impugnors end in simply proving the silence of the Eastern Church respecting that text, they have effected little more than a confirmation of the preceding solution of this difficulty in her testimony. It is curious to find Mr. Professor Porson confirming the argument thus deducible from the *Disciplina Arcani*, by a confession as voluntary and decisive as that drawn from Bishop and Professor Marsh on the internal evidence of the contested passage. While that accurate critic professes to collect every thing which has been opposed to the disputed text, he leaves the former argument, (as he likewise does the succeeding,) standing without an effort to weaken its force. Having acknowledged (p. 285,) that if the principle is acknowledged, the conclusion follows of course, which is deduced from it, he thus records his incapacity to shake it: "I have declined the consideration of the *Disciplina Arcani*, nor shall I resume it. It is a dangerous hypothesis," &c. (p. 391.) But the danger imputed to this argument obviously diminishes nothing of its truth; and is indeed no more than a bugbear childishly intended to deter us from using a weapon the weight of which has been sensibly felt. The polemic who has no better defence to make against this objection to the *silence* of the Eastern Church, conspires with the disputant, who confirms that to the *solecism* in her testimony, which convicts it of an *intentional omission*. The one indeed magnanimously cedes the

* Lett. to Travis, Append. iii. p. 276. sqq. comp. Pref. p. i. n. 1.

ground from which the other prudently retreats, but both leave the field in the possession of the advocates of the Heavenly Witnesses.

These arguments, it must be granted, have little effect if two very pretty expedients, contrived by a new assailant, who figures in this Journal, be entitled to any attention. By this polemic we are gravely assured, 1st, that the neuter substantives are not taken in concordance with the masculine adjectives, but dependent upon them, by an ellipsis of *καί*; and that by this happy device, the solecism of the context is effectually avoided. Again, we are instructed (2) how to dispose of the positive testimony of the Latin Church to the disputed verse, by the intervention of Vigilius Tapsensis. It is at length fortunately discovered that this father disposed that Church to receive the verse as authentic text, "by inserting it as the testimony of St. John, in several tracts," which he imposed upon them "under the names of Athanasius, Augustinus, and Idacius."

1. To enable us to appreciate the former happy contrivance for solving the grammatical difficulties in the Apostle's context, it is much to be regretted its author has not favoured the world with a new system of Greek Accidence; as the first principles of the language, are unfortunately violated by his expedient for removing the difficulties of the construction. If the received system of grammar be not altogether erroneous, as it is now hardly safe to doubt, *adjectives*, when taken in the masculine without substantives, require "men" to agree with them, to which sense (if this word may be here used without an offensive negative particle) we are rather awkwardly led by "the witness of men," which immediately follows; "the witness of God" referring to "the Spirit which witnesseth" preceding. The same principle being assumed: *partici-*

ples, as possessed of a verbal force, require the case of their verbs, and *μαρτυρεῖτω*, by a luckless chance, and the usage of Greek, requires the dative, while *μαρτυρεῖσθαι* is now prefixed to the accusative. The elliptical construction with *κατά* belongs to adjectives, because, as wanting a verbal force, they can only govern by the intervention of a preposition; but in the proposed construction, we have the governed case rather curiously connected with a participle, which takes the dative when the preposition is understood, and requires the genitive in the sense of bearing witness against, where *κατά* is inserted. By such creditable objections (at which he must be a hardened school-boy who would not be overwhelmed with shame) we are, I trust, exonerated from the humiliating task of pursuing these observations from the structure of the text, to its sense and connection. These and all such objections, when they are proposed, the author of this exposition is, in his own estimation at least, fully competent to dissipate, by a few whisks of his "triple lash" over the heads of his hardy opponents. Until he has so far contributed to their amusement as to make the attempt, the construction which he proposes, may, without further ceremony, be dismissed, to take its proper place among the other suggestions of its proposer. That it is not to be reconciled with sense or grammar, may be assumed, without further proof, on the simple grounds of its having been overlooked, for so many centuries, by every reader, translator, and expositor of St. John, however competent to decide on the Evangelist's reasoning and language.

2. The author's rival expedient for disposing of the external testimony to the disputed text, in tracing it to "the tracts put forth by Vigilius," has been already set forth for the reader's edification; and a just estimate given, in a former re-

view, of its claims to the respect of every dabbler in the present controversy, however informed in its merits. In the defence which he makes to the charge of incompetency, by which he has been assailed, he again submits himself to the ordeal; and the entertainment which he furnishes, in once more appearing on the stage, derives not a little of its zest from the new method which he reveals of "crushing," as shall be soon publicly proved, "a smatterer in theological science, who," to borrow an expression from his own courtly phrase, "impudently imposes on the world."

From the main point in dispute, the testimony delivered by the African Church in its confession of faith, he now deems it prudent to retire without further opposition. He indeed affects to cover his retreat by discharging a flying shaft at his opponent, who is charged with "a most wilful misrepresentation of his meaning." In truth, what honest mind must not feel its indignation rise, that so foul a construction should be put upon his words, while it is obvious, that "in stating Vigilius drew up that confession *in the name of the African bishops*, he intended *nothing more* than that he composed it *by the direction and with the concurrence* of those prelates." To beat down this unabashed confidence to the ground, and exhibit in its natural colours, the respect for equity and truth which advances this defence of his error, in a charge of wilful misrepresentation against his opponent, it is only necessary to propound one or two questions to be solved at his ease. Are we to include in this ingenuous apology *the latter part* of the charge urged against Vigilius; and to conclude, that "the several tracts which he put forth under the names of Athanasius, Augustinus, and Idacius," were also "composed by the direction and with the consent of those prelates?" Or if this absurdity be too gross to get down,

by what legerdemain is the plea to be withdrawn from this part of the sentence in which the charge is conveyed; the conclusion of which takes it to itself, by every rule of interpretation by which it is appropriated by its commencement?

The case of the African Church being thus prudently abandoned, a stand is made upon "the tracts put forth under the names of Athanasius;" for Augustine and Idacius very quietly withdraw from the dispute, having been doubtless thrust into it by "a most wilful misrepresentation" of the printer. Of this ground the respondent makes choice, "for the purpose of making manifest on *whose* side the ignorance lies;" and somewhat pleasantly, lays the foundation of his proof, in an avowal, "that the *Athanasii Opera* which he has is a *Latin version only*, printed at Paris in 1603." The advantages, derived by the author of this confession, in transferring the charge of "ignorance" to the side of his opponent, cannot be more appositely expressed than in the words of an umpire, to whom he appeals in the present dispute. "You ought to be told, Sir," declares Mr. Porson, on a like occasion of appealing from an exploded edition, to one by the Benedictines, "that when correct editions are published, on the faith of MSS., no critic is allowed to argue from the old and corrupt readings," (p. 293.) much less from the old and spurious additions.

After this peroration to his defence, the author enters into his proof of the charge against Vigilius, which consists in returning on our hands, as his composition, the Books *ad Theophilum*, which I formerly mentioned, as ascribed by the Benedictines to Idacius, and clearly proved by them not to have been composed by Vigilius. It is far from my intention to enter on the nugatory task, of seriously refuting the thoughts and suppositions which the respondent opposes to the facts

and reasons of the editors of Athanasius. But it may not be deemed unedifying, to trace him through the windings and doublings which he is driven to take, in making out the semblance of a case against that African Prelate. At one turn, we are given to understand, that the books, addressed to Theophilus, are ascribed by his Latin editor to Athanasius; but by a quick retrograde movement are soon informed, that on the judgment of Bengel, Griesbach and Porson, they should be ascribed to Vigilius. While, by every rule of fair reasoning, either of these contradictory propositions must destroy its opposite; they are ingeniously clubbed into one authority, and from one half of it the proof left to be extracted, that these books were put forth under the name of Athanasius, and from the other that they were put forth by Vigilius. After so much labour to blink the point in dispute, can it be now deemed within the bounds of credibility, that Mr. Porson, to whose judgment a reference is thus confidently made, after recapitulating the arguments of the Benedictines respecting the author of these books, joins issue in their sentence, that they cannot be ascribed to Vigilius? "In short," he observes, "*Vigilius's claims to either of these publications,*" the books *ad Theophilum*, or *contra Varimadum*, "*are only supported by some weak and gratuitous conjectures of Chifflet,*" p. 339.

Where my opponent now lies, with his "triple lash," and "tracts put forth by Vigilius," it is needless to point out. But while justice remains to be done to his veracity, he must not be suffered to rise and retire with the reputation which he has earned for information. "This," he observes, in closing his defence, "will be sufficient to prove on what grounds I have charged Vigilius with having composed certain tracts under the name of Athanasius." To beat down this confi-

dence of assertion once more under foot, it is only necessary to produce the following extract from the writer, who has supplied the substance as well of his theory as of its present defence. "*Jam de Vigilio,*" says Dr. Griesbach, "*observandum est, . . . quod libellos suos, sub nominibus fictis Athanasii, Augustini, et Idacii, maluit in lucem emittere, quam suum nomen profiteri.*" This extract, I, on the contrary assert, will be amply sufficient to shew "on what grounds" the original charge was advanced against Vigilius. My proof of the charge, which is thus retorted on the respondent, is founded not merely on the fact, that all the information with which it is accompanied is adopted without the ceremony of an acknowledgment, from the same writer: nor yet on the circumstance that an exact coincidence, even to the spelling of Idacius's name exists, between this extract from Griesbach and the charge against Vigilius; but mainly on the consideration, that Augustine and Idacius's names, however associated in the extract, equally disappear from the defence, and that no straining or distorting will ever include them in any defence which is built on the respondent's Gothic Athanasius.

Under a sense of the result to which the discussion was thus only calculated to lead, a man of ordinary nerves would have sought a way to escape from a dispute, which he had unluckily revived, without forecasting the consequences. But the respondent, seeing no appearance could be saved, after another brandish of his "triple lash," coolly wipes his front, and discharging a second volley of courtly phrases against "smatterers who impudently impose upon the world," faces his opponent with a charge, to which his conscience must have given a proper direction. "But as to the *Disputatio Athanasii cum Ario,*" he observes, in

taking his leave of the question, "which my antagonist rises up *like a scholar* fully prepared to vindicate as the production of Vigilus, I am bound to congratulate him on the possession of a treasure, to which *both I* and the editor of [my Gothic] Athanasius *were equally strangers*, and hope it may be of service, in extricating *him* out of *those difficulties* in which the precipitancy of *his* conduct has *involved him*." I waste no time in inquiring how far this, his last confession, of being a stranger to Vigilus's works, helps its author out, in shifting the imputation of "ignorance" to the side of his opponent. But, may I venture to ask how it is to be turned, in averting the charge which he is ever substantiating against this own veracity? Whatever strangers himself and his editor may have been to this tract and its author, we have yet to learn how both escaped being introduced to him by the informant, to whom he is indebted for the whole of the knowledge he has been able to muster in the present controversy. For, can it be again deemed within the bounds of credibility, that Dr. Griesbach deals by the *Disputatio Athanasii*, precisely as Mr. Porson deals by the books ad *Theophilum*, and, after summing up the evidence of the Benedictines respecting it, thus adds his acquiescence in their sentence? "*Altercatio autem . . . Arii et Athanasii, recte tribui videtur Vigilio, cum auctor se contra Varimadum scripsisse fatetur, quemadmodum Vigilius, Lib. V. contr. Eutych. se Altercationem . . . scripsisse testatur, sub Athanasii nomine.*" Thus at length comes forth the whole truth, without shuffling or evasion; this being the only work on which the charge can be for a moment sustained, that "Vigilius put forth tracts under the name of Athanasius." But what countenance this work lends to the remainder of the charge, that in these tracts "he scrupled not to

insert 1 John v. 7. as the testimony of St. John," is reserved for Dr. Griesbach to announce, in dropping the curtain on the last scene of our entertainment. "*Quicquid est non proficitur hoc dictum . . . ne tum quidem, ubi auctor eo carere via potest.*"

The consequences entailed by this sad concession, upon the author's very learned and no less sagacious hypothesis, have been long set before the reader. And to the decision even of the least informed among those who come under the denomination, it is now referred, whether it is not this polemic's good fortune to be ever put down by his own witnesses: whether he is not as cruelly betrayed by Porson and Griesbach, in his present distress, as by Facundus and Vigilus in his former embarrassment. I have taken this summary course with his defence, and have declined a direct attack upon his information, notwithstanding the fertile sources of amusement which it affords, in other respects, besides that of ascribing the first and ninth of the books ad *Theophilum* to the same author, though not even composed in the same language. For what doubt could be indulged, even among readers of his own range of reading, of the true character of that disputant's pretensions, who is reduced, at the present day, to the woful plight of bolstering up a defence by Latin versions, spurious works, and exploded editions? That task I have accordingly waved, and have directed my care to the offensive object of doing justice to his veracity. To this disgusting office I have descended, with the view of exhibiting the purity of the source from whence the imputation issues, when with the shameless acknowledgment of having not even inspected his opponent's authorities, he convicts him on suspicion, of "reporting a falsehood."

The controversy being freed from the impertinencies with which it

has been thus perplexed, and the new assailant of the Heavenly Witnesses, with the modicum of learning and argument which he has so bountifully contributed to it, reduced to the proper level; the question recovers the ground on which it has been placed by the ablest disputants who have engaged in the contest. And, as no impression has been made on *the internal evidence*, which confirms the positive testimony of the Latin Church, no defence made to the argument deduced from the *disciplina arcani*, which disposes of the negative testimony of the Greek Church, the field necessarily remains in the possession of the defenders of the Heavenly Witnesses.

The main question being thus determined, the minor considerations which enter into the dispute may be now dispatched with little difficulty. Having already discussed the subject of Facundus and Eucherius's testimony seriously and at large, with the principal in this controversy, when I am again pressed by his pupil and transcriber, with arguments, the shallowness of which has been long exposed, no course is left me, in renewing the subject, but to make a grave appeal to the infallibility of Travis or Martin. This process, however ludicrous, would be infinitely less risible than that by which I am opposed: when led up, after being forced to swallow a repetition of the dose from the German doctor, diluted as usual with water-gruel, I am compelled to take his opinion on the wholesomeness of the prescription. One or two observations, however, on the testimony of those Fathers may not be wholly thrown away, as calculated to do justice to the ways and means employed by the respondent, in his management of controversy.

In reference to his instructor, Dr. Griesbach's decision on this subject, we are informed, that "*his account of the only edition of Facundus is,*

that it was printed from a *manuscript copy* in the Vatican, which had been used by Baronius." When the *Bibliotheca Patrum*, in its *various editions*, is inspected, and Griesbach's account produced, "*e solo apographo codicis aut codicum Vatic. quo Baronius usus fuerat,*" if it does little credit to the accuracy of the preceptor's information, it cannot fail to do justice to the veracity of the pupil's report. When any edition of the same rare work falls in the way of the respondent, he may be recommended, as a qualification to fit him for talking about Eucherius, to inspect the interpretation given by that father of the first texts, cited in his "*Questions*," in proof of the Trinity; Gen. i. 1, 2. I subjoin his gloss on the first word, which will, I believe, satisfy the curiosity of every reader, respecting the remainder; *In principio*, hoc est, *in Filio*. This instance, without descending to the texts with which it is associated, will probably teach the respondent, that there is a case which is strictly in point, as perfectly similar to 1 John v. 8, however unlike it may be to 1 John v. 7, which is really out of the dispute; and that by it, the *inconsistency* is clearly established between the "*Formula*," in *solely adducing* the former text, in illustration of the Trinity, and the "*Questions*," in *wholly omitting* it, in a formal enumeration of the passages by which the mystery is proved.

To fit these observations, as usual, with a corollary, I shall now combine the two general rules, which he deduces from the testimony of those fathers, into one, in order to give them some strength; and by the waste of a *single word*, paralyze their power of doing good or harm, in the present dispute. "Whoever," he sagaciously infers, "expounds the eighth verse of the Trinity in Unity.... or cites it without the spurious addition, *in terra*, gives evidence, that the seventh verse was not in his [Greek] copy." Our

controversy, however, is unhappily about Latin copies, for the whole of the Greek are given up. And those fathers who come within the proscription of the above general rules, wrote after Eusebius's revival of the original, and either habitually referred to it, like Augustine, or were engaged in controversy with the Greeks, like Leo and Facundus.

My shoulders being once more disengaged from the weary load of the preceptor and pupil, I am now at leisure to contemplate the vital impression, which has been made, upon the plea which I have put on record. Had I not formerly traced, from the earliest period, and by the highest authorities, the course of those heresies by which the Catholics, while contending for the faith, were pressed, in contrary directions; the nature of the authorities, to which the respondent appeals, would exempt me from the heavy task of following him, from the times of Auxentius, in his solemn parade, through Latin versions, spurious tracts, and exploded editions. He must be again dismissed, to inspect the first chapter, at least, of the respective works which his trusty witnesses, Vigilius and Facundus, have written expressly on the subject under discussion, to qualify him for forming any opinion on the subject which he so "amply develops." He will be thus brought to perceive, though not to confess, that "the *heresy* with which the orthodox of that age had to contend," was really two-fold: and this monster with two heads, having a cross of the Nestorian and Eutychian, he may be further assured, unless travellers report it with their wonted veracity, still continues to infest the East. If, after the toil of perusing the first chapter of Facundus, his courage supports him in reaching the fifth, it will instruct him in the wisdom, though not awaken him to the shame, of undertaking to "demonstrate his antagonist must have re-

ported a falsehood," while he is reduced to the necessity of boasting an ignorance of the works which he quotes. As some reward to requite the labour of such a search, he is yet to be told, that from the same chapter a reply to his wise and pertinent questions, may be extracted, unless it is precluded by some incurable, intellectual defect. For he may there find, "What his opponent means by the heretical term *verbum*?" and, "what heresy there may be, in maintaining the one simple nature, or *substance*, of the DIVINE Word?" As the shortest method, however, of deciding the controversy, let him dismiss the terms with which Facundus's words are ingeniously or unwittingly interpolated, in this interrogatory; and which hold their place in it, to demonstrate his incapacity, to square them to his own creed, without those interpolations which impart *the whole* of its orthodoxy to his question, in conferring both *substance* and *divinity* on the Word: let him then answer, in what other language, the Sabellian, who fell infinitely below the Eutychian, in his notion of the Trinity, would have chosen to describe his tenets? When this task is performed, he may, by a further stretch of his sagacity, reach the point really in dispute between us, and answer his first question, put with an amendment, What Catholic, in controversy with an Eutychian, ever yielded his assent to the one simple substance of the three Persons? For it is of them, and not of the Word only, that the consubstantiality is asserted, in "*hi tres unum sunt*," of the disputed text.

After this specimen of skill in putting an objection, I am sensible, that I shall expose myself to censure or ridicule, in bestowing on the strictures which follow, so much importance, as to deem them worthy of a refutation. As the two reasons, however, if such they may be term-

ed, which he assigns for the substitution of Verbum in the text of St. John, for Filius in the interpretations of the African Fathers, may be dispatched in very few words, the time may not be wholly lost which is mis-spent in such an undertaking. This change was made, he has discovered, in the first place, "to avoid some cavils of the Arians and Eutychians; the term Filius being generally used for Christ in two natures, whereas the term Verbum explained itself."

What grounds the Arians could have found for cavilling at the term Filius, will best appear from the consideration of their having given a preference to this term, in constructing their own confessions. In a creed, drawn up by Arius himself, which was subscribed by the Bishops that adopted his tenets, and was circulated in the East, the language is—Τρις εἰσι θεοὶ ὁμοουσιότητες, Πατὴρ, Υἱὸς καὶ Ἅγιον Πνεῦμα. . . . ὁ δὲ Υἱὸς ἀρχόντως γεννηθεὶς ἀπὸ τοῦ Πατρὸς, μόνος ὑπὸ μόνῳ τοῦ Πατρὸς ὄντως. (Ap. S. Epiphanius. I. 733.) In another of the Arian Auxentius, which happens to be preserved, and which was composed for the use of the West, the expression is even stronger, "Credo . . . in Filium ejus unigenitum, . . . Deum, verum Filium, ex vero Deo, Patre. (Ap. S. Hilar. Col. 1270.)

But we are told, "the term *Filius* was generally used for *Christ* in two natures." If the terms in this proposition are transposed, it will bring us a little nearer to the mark; the term *Christ* being almost invariably used to designate our Lord in two natures; the term *Son* in his divine nature alone. From the confession of St. Peter, to the creed which passes under the name of Athanasius, the invariable doctrine of the Catholic Church is, that "*the Son* is of the *Father* alone, neither *made*, nor *created*, but *begotten*." I should feel ashamed to offer any proof of this position, which might be confirmed from every page of the works of the Fathers of the Church. Nor

on this point was there any ground of cavilling with the Arians, as we may collect from the passages extracted from the creed of their founder; their quarrels turning on the doctrine of one substance, which the disputed verse was calculated to aggravate, whatever concession was made them, by the adoption of the term Word.

Again, we are instructed, that while the term *Filius* was thus equivocal, "the term *Verbum* explained itself." Another transposition would, I believe, here also bring us a little nearer to the truth. The term *Son*, as implying its correlative *Father*, intimated an identity of *nature*, and a personal *diversity* between those Beings, and thus contained in itself the force of the entire proposition, added by the Evangelist to define the equivocal term Word, "that it was *God*, and *with God*." In this light Fulgentius, to whom the fabrication of the disputed verse, is partly attributed, regarded this subject. In the opening of his *Responsio contra Arrianos*, he observes, "*Pater ergo et FILIUS relativa sunt nomina, quæ naturam gignentis genitique non separant, sed unam sine dubitatione significant;*" and shortly after, "*generatio personas distinguet.*" But when he comes to reason from the term Word, his arguments are not deduced from its intrinsic force, that fitted it to explain itself, but from the explanatory adjuncts, by which it is defined by the Apostle; thus referring to John i. 1. he observes, "*Hinc Sabellianus vincitur, quia in eo quod 'Verbum erat apud Deum,' ostenditur altera Patris, altera Filii esse persona: hinc etiam Arrianus superatur, quia in eo quod 'Deus erat Verbum,' ostenditur una esse Patris Filiique natura.*" (De Orthod. Fid. cap. xviii.) On the contrary, it was the Sabellian who took his stand on the force of the term Word; to him, as the African Church had been taught by the founder of her exegetical theology, "the term explained

itself," as properly meaning, "*vox et sonus oris*, et sicut Grammatici tradunt, aër offensus, intelligibilis auditu".... "*ut ipse sit qui protulerit, et quid prolatum est.*" (Tert. Adv. Prax. cap. vii. xi.)

In the fate of the preceding conjecture, relative to the cause which occasioned the substitution of Verbum for Filius, that by which it is followed is necessarily involved, which teaches us, that it was "to avoid the consequence of making Christ bear witness to himself." Allowing the author of this fortunate guess every benefit arising from that confusion of terms, which takes Filius and Christus as convertible, and accordingly substitutes the one for the other; the proposition, abstracting this error in its principle, is so wholly destitute of the semblance of truth, that its direct contradictory was constantly urged by the Catholics, in pressing John x. 30. in their protracted controversy with the Arians. This position, I should again feel ashamed to substantiate, by reference to the works of the Fathers. An extinguisher is put on the conjecture, by Augustine's testimony alone, in a passage not carefully sought in the wide range of his works, but subjoined by him to the allegorical explanation, from whence we are told the disputed text has been deduced by the African Fathers: "*Testes vero esse Patrem, et Filium, et Spiritum sanctum, quis in Evangelio credit et dubitat, dicente Filio, Ego sum qui testimonium perhibeo de me,*" &c.

This extract would of itself illustrate the happiness of referring to Augustine, for a proof of the manner in which the transition has been made from Filius to Verbum; if the selection of his explanation of (John i. 14.) "*the Word became flesh,*" as the foundation of the change, did not afford proof more convincing of the learning and ingenuity of the conjecturer. The text on which he thus happily blunders, indepen-

dent of its possessing no term in common with the allegorical exposition of Augustine, "*the blood is the Son;*" proves to be the fundamental text, as we shall soon discover by the malice of Vigilius, on which the Eutychians justified their attachment to Verbum. And that foul traitor, Facundus, conspiring with Vigilius, to betray the incompetency of their patron to deliver any opinion on this subject, demolishes his present conjecture, as mercilessly as Augustine destroys the preceding. Following this writer, in allegorising the eighth verse, he gives up Heb. ii. 14. as the authority of the exposition; which contains both the literal "*blood*" and the allegorical "*Son*" of Augustine: "*in sanguine vero Filium significans, quoniam ipse—communicavit carne et sanguine.*"

To complete this work of treachery, Facundus and Vigilius conspire in delivering the following testimony, from whence we may possibly form as good a conjecture as any with which we have been amused, on the force of the terms Filius and Verbum: from it likewise we may be enabled to judge how far a spirit of concession would have induced the African Fathers to invent the text of the Heavenly Witnesses, and throw in the latter term as a boon to the Eutychians.

"*Christum igitur Filium Dei, quemadmodum dictum est in duabus prædicamus esse naturis. Nec dici patimur unam ejus ex Divinitate et humanitate compositam esse naturam, ne Patri cujus simplex natura est, ne substantialis non sit, &c. . . . At huic evidentissimæ rationi bruta Eutychianorum contentio refragatur, adfirmans Dei Verbi unitatem, immutabiliter simplicem cum suscepta humanitate, in unam componi potuisse naturam.*" Facund. Defens. Tri. Capit. Lib. 1. cap. v.

"*Quoniam Eutychiana hæresis ad id impietatis prolapsa est errore, ut non solum Verbi et carnis unam credat esse naturam, verum etiam*

hanc eandem carnem non sacro Mariæ virginis corpore adsumptam sed *de cælo* dicat (juxta infandum Valentini et Marcionis errorem) fuisse deductam; ita *pertinaciter* 'Verbum carnem' *adserens* 'factum,' ut per virginem ac si aqua per fistulam transisse videatur, non tamen ut de virgine aliquid quod nostri sit generis adsumpsisse credatur; optimum duxi hanc impietatem *veritatis assertionem destruere* maxime quod multum ad *utriusque naturæ* confessionis veritatem proficiat divinis approbare testimoniis, *Filium Dei* humanum

corpus de virginis carne sumpsisse." Vigil. contr. Eutyech. Lib. III. ad init.

The substance of these extracts, and the inferences deducible from them, were submitted to the reader at the close of my first letter. After adducing testimonies thus full, explicit, and apposite, I should deem it an abuse of time, to waste another word on a controversy, which has been uselessly protracted.

I have the honour to be,

&c. &c.

FRED. NOLAN.

June 18, 1822.

ECCLESIASTICAL HISTORY.

SKETCHES OF THE ECCLESIASTICAL HISTORY OF GREAT BRITAIN.

No. VIII.

WILFRID's journey to Rome was not deficient in adventures. Instead of taking the direct road, he went round by Friesland, in order to avoid the snares which had been laid for him by his enemies; and into which another traveller of a name nearly similar to his own, Wulfrid, Bishop of Lichfield, fell. The Frieslanders had not yet been converted to Christianity, but Wilfrid preached to them with so much success, that nearly all the chief men, and many thousands of the common people were baptised. Theodoric, a king of the Franks, offered the Frieslanders a considerable sum of money, if they would send Wilfrid to him, either dead or alive. The proposal was rejected with indignation, and Wilfrid proceeded on his journey in the ensuing spring. From Dagobert, another king of the Franks, he experienced very friendly treatment. The bishoprick of Strasbourg was offered to him, if he would continue in that

country, and upon his refusal, he was sent forward on his road to Rome, with every token of esteem and friendship.

Coenwald, an emissary of Archbishop Theodore, had reached Rome before Wilfrid, and Pope Agatho had been made acquainted with the nature of the dispute. The Pope assembled a synod containing more than fifty bishops and priests, and said that he wished them to enquire into the dissension which had sprung up in the British Church. Two of his bishops observed, that by his own orders they had already perused the accounts transmitted by Theodore, as well as listened to his messengers and to Wilfrid, who appealed against his decision. They found that, according to the strict letter of the Canons*, Wilfrid had not been convicted of any crime, and therefore had not been canonically deposed: nor were his accusers willing to give evidence of any wickedness which merited degradation. On the

* "Neque secundum sanctorum Canonum subtilitatem convictum de aliquibus facinoribus, et ideo non canonice dejectum reperimus." *Eddius*. xxix.

contrary, he had not seditiously withstood the power by which he was oppressed, but had humbly appealed to the Pope—to the authority of whose Apostleship it properly belonged to determine this question. Wilfrid himself was then admitted, and presented a petition which tallies most suspiciously with the preceding speech. He dwells upon his *uncanonical* deposition: states that Theodore and other bishops invaded his See, and intruded into it three bishops, not canonically promoted: that he made no tumultuous resistance or opposition, but repaired at once to the Apostolic See—that he was now ready to submit, with all humility, to its decision, hoping that it would perceive that he had been unjustly deprived—but at the same time willing to consent to a division of his diocese, if the present bishops were expelled and others regularly appointed in their stead. This petition was most favourably received, and Wilfrid was especially commended by the Pope for seeking the canonical assistance of the successor of St. Peter. The Synod resolved and decreed that Wilfrid should be restored to his bishoprick; but that his diocese should be divided into three parts, and two new bishops regularly elected and consecrated for the service of the parts so divided—to the exclusion of those who had been instituted during Wilfrid's absence. The opposers of this decree, were, if of episcopal or priestly rank to be deprived, if laymen, or even kings, to be prohibited from partaking of the Sacrament of the Lord's Supper.

Wilfrid returned to England in triumph, taking with him a fresh supply of reliques—carrying the decree as the symbol of his victory, and shewing it to Egfrid, king of Northumberland, to the princes, and to all the clergy of the neighbourhood in synod assembled. The contents being disagreeable to some of the party, they rejected the de-

creed in the most insolent manner, and * even proceeded so far as to say that it had been obtained by bribery. Wilfrid was thrown into prison by the king, with the consent and approbation of the bishops in possession of his diocese. The monarch and his courtiers did not conceal their indignation: the friends of the prisoner were refused all access to him; the queen plundered him of his reliques, he was loaded with chains, and placed for nine months in solitary confinement. At last the queen fell ill, and an abbeß having persuaded the king that her sickness was sent as a punishment for the ill treatment of Wilfrid, he was set at liberty, and departed into Mercia. Here Berthwald, King Ethelred's nephew, offered him an asylum; and a monastery was founded forthwith. But the king was in alliance with Egfrid, and insisted upon the immediate departure of the banished bishop. He repaired therefore to the West-Saxons; but hence also he was speedily driven by the power and interest of his enemies, and the territory of the

* Mr. Lingard, *Anglo-Saxon Church*, p. 488, gives a most uncandid account of this affair: omitting the first part of *Eddius's* sentence, and asserting that the only ground of objection to the papal decree was that "it had been purchased by money." *Eddius* subsequently states that the king offered Wilfrid a part of his diocese, "*si jussionibus et censuris ejus acquiescere voluisset, et statuta canonica quæ ab Apostolicâ sede missa sunt eligeret denegare vera esset.*" Mr. L. quotes the last clause of this sentence to convict Carte of falsehood, in saying that "the king offered Wilfrid a part of his diocese if he would renounce the authority of the papal mandate," and declares the real condition to be "if he would acknowledge the papal mandate to be a forgery." This may be the meaning of the word *vera*, although it is irreconcilable with the preceding and subsequent history. But to say that it was the sole condition, is an act of gross unfairness; and Mr. Lingard's History is disfigured by many similar impositions upon his readers or upon himself.

1822
Sout
influ
first
man
the
and
then
in o
cond
later
num
tery
wal
spir
the
the
adv
by
tain
did
who
trou
decl
Wil
and
wer
thin
dore
foun
and
cile
his
latte
frier
The
cov
with
rati
exh
atio
to
F
had
Pic
and
The
rec
and
with
suc
tire
adm
and
Mo
vite

South-Saxons, over which Egfrid's influence did not extend, was the first place in which he found permanent shelter. Ethelwald, king of the country, together with his court and all his subjects, were still heathens, and Wilfrid's character rises in our esteem when we find him a second time preaching the Gospel to idolaters, and converting them, in great numbers, to the truth. The Monastery of Selsey was founded by Ethelwald, under the direction of his spiritual guide, and endowed with the munificence which characterised the age. Shortly after, Wilfrid's advice and assistance were requested by Cedwal, who claimed and obtained the West-Saxon throne, and did not fail to reward the Prelate who had befriended him during his troubles. The royal gratitude was declared by the appointment of Wilfrid to the office of counsellor—and gifts without end or number were bestowed upon him. While things were in this situation, Theodore, Archbishop of Canterbury, found his life drawing to a close, and expressed a wish to be reconciled to Wilfrid, and to appoint him his successor in the primacy. The latter freely accepted the offer of friendship, and availed himself of Theodore's good offices in the recovery of his lost preferment, but with a degree of prudence and moderation which he had never before exhibited, postponed the consideration of the archbishop's successor to a future opportunity.

Egfrid, king of Northumberland, had fallen in a battle against the Picts, and to Alfred, his successor, and to Ethelred, king of Mercia, Theodore now addressed letters in recommendation of Wilfrid's claim and character. They were attended with complete though not immediate success. Ethelred complied entirely with Theodore's request—admitted Wilfrid into his territory, and bestowed upon him several Monasteries. Alfred likewise invited him into Northumberland, and

restored to him the Monastery and endowments of Hexham. Subsequently he also gave him the bishoprick of York, and Monastery of Ripon: and Wilfrid, after so great a variety of fortune, was placed for a brief space in his original See.

But there was nothing stable or stationary in the life of this extraordinary man. He soon began to disagree with King Alfred, and after several quarrels and reconciliations the Bishop was once more banished from the Northumbrian territory. Mercia, as on former occasions, offered him a place of refuge, and the bishoprick of Leicester having become vacant by the death of Sexwulfus, Ethelred conferred it upon the fugitive, with many tokens of regard. In a short time however Alfred, with Berthwald, the new Archbishop of Canterbury, assembled a Synod at Onestrefield, or Osterfield, consisting of nearly all the English Bishops, and summoned Wilfrid to appear. They charged him with having disobeyed Theodore's Canons respecting the subdivision of the diocese of York, and he answered by reproaching them with their disobedience to the Pope, and asking how they could presume to prefer the Canons of Theodore to the solemn judgment of the Court of Rome, especially as the former had made these Canons at a time of alienation and discord. The Bishops pressed him to declare his readiness to abide by their decision; but this he refused, pretending that it was merely a snare, and that he must insert *a salvo* for the antient canons, and the authority of the Pope. This conduct had nearly called down upon him a sentence of complete deprivation; but it was determined at the instance of the King and the Archbishop, that Ripon should be allowed him for his abode and maintenance, on condition that he should promise to remain there in tranquillity, to discharge no part of his sacred functions, and to resign his episcopal

rank. This proposal was received with indignation and disdain. Wilfred exclaimed, "I have been forty years a Bishop, I brought back this country from the Scotch mode of observing Easter, I taught your monks to shave their heads in the circular form. I introduced the primitive custom of chaunting with responses from alternate bands; and I was the first to regulate the monastic life by the rule of the holy St. Benedict; and shall I now pronounce a false sentence of condemnation against myself? I appeal to the Apostolic See, and let him who would degrade me accompany me thither to my trial."

This speech would have cost him his life, if the Bishops had not reminded the King that he came to the assembly with a safe conduct. Reproaching him therefore for preferring the opinion of the Romans to that of his countrymen, they suffered him to return unhurt to the court of King Ethelred. Thence he soon departed for Rome, accompanied with messengers from the Mercian King. Berthwald also dispatched ambassadors to the same quarter, praying that the Pope would hear his accusation against Wilfrid. There appears to have been something more nearly resembling a trial upon the present than upon the first appeal. But the argument on Wilfrid's side was precisely the same as before, viz. that he was ready to submit without murmuring to the Apostolic decree; and that he had only refused to obey his national synod and national metropolitan on the points in which they differed from the Canons and the Popes. He prayed in the first place that the original decree of Agatho might be renewed, and that John, the reigning Pope, would intercede with Alfred to carry it into effect. But if this should be thought too much, he requested that the monasteries of Hexham and Rippon might at least be restored to him by the assistance

of the Pope's request*. Pope John acquitted Wilfrid, and dispatched an epistle to the kings of Northumberland and Mercia, commending their faith, and desiring them to assist him in terminating the dissension in the English Church by shewing themselves maintainers rather than despisers of the Pontifical decrees. He relates the first appeal under Agatho, to which he asserts that Archbishop Theodore was obedient: and adds that he has admonished Berthwald to hold a Synod, in company with Wilfrid, in which the partition of the diocese of York is if possible to be amicably settled; but if the parties cannot agree they are to refer the matter again to Rome. He concludes by denouncing every description of evil against those who are disobedient to his commands.

In spite of this success Wilfrid was unwilling to return home, and would gladly have passed the remainder of his life at Rome. But the Pope was well aware of the value of his services, and required him to follow up his appeal, by carrying the sentence back to Britain. Upon Berthwald, Archbishop of Canterbury, and Ethelred, King of Mercia, the Papal thunders produced the desired effect, and they promised to pay implicit obedience to the commands of the Apostolic See. But Alfred, King of Northumberland, who was the person chiefly concerned, for Wilfrid's diocese was in his dominions, and Wilfrid himself was his subject, received the Bishops' messengers with great respect, and answered to the following effect. "Ask favours for yourselves, and I will readily grant them. But let me never hear another word respecting Wilfrid. His cause was decided by the Kings, my predeces-

* The words of Eddius are, "*ut Regem Alfridum, &c. tranquillissimis monitis obsecretis;*" and again, "*per vestra petitionis auxilium.*"

sors, and the Archbishop and their counsellors; and that decision has been confirmed by myself, with the consent of an Archbishop, approved of by the Apostolic See, and of nearly all the Bishops of Britain; nor will I ever consent to reverse the judgment in deference to your letters from Rome *." These words furnish a complete proof of the independence of the English Church; and the spirit by which they were dictated seemed sufficient to secure it: but shortly after his dismissal of Wilfrid's messengers, the stout-hearted King Alfred died. His successor commenced his reign by renewing the sentence against Wilfrid, but that reign continued only two months—the new king was expelled from the throne which he had usurped, and the crown descended to Osred, the son of Alfred, who was only eight years of age, and under the immediate guardianship of Wilfrid. A tempting opportunity was thus afforded for reconsidering the Appeal to Rome. A Synod was held in the neighbourhood of the river Nidd, at which were present the young king and his court, three Bishops of the Northern Dio-

ceses with their Abbots, the Archbishop of Canterbury with all his Suffragans, and Wilfrid. The Primate read and explained the Papal mandates, but the Bishops shewed no disposition to obey them. They repeated the unanswerable argument of King Alfred, that the decision of domestic synods and domestic princes ought not to be set aside by a foreign authority. The Abbess Elfreda, King Alfred's daughter, was alone prepared with a reply—She affirmed: that Alfred had repented on his death-bed of his contempt for the Pope, and had charged his heir, in the most solemn manner, to reverse the sentence against Wilfrid. Berechtfrid, the nearest of kin to young Osred, and the regent of his kingdom, credited this statement, and commanded the Assembly to come to terms with Wilfrid. They agreed that he should retain the monasteries of Hexham and Ripon, with all the property attached to them; and on this mutual understanding, peace was finally concluded: Wilfrid residing partly at Ripon and partly with his old and most intimate friends the Mercians. He died in the possession of enormous wealth, and was buried with characteristic pomp at Ripon.

Such is the history of the first Saxon appeal to the Pope, as related by *Eddius*, the friend of the appellant, and the companion of his second journey to Rome. It is obvious that Wilfrid failed to accomplish his purpose. Neither on his first nor on his second return, was he put in possession of the See of which he had been deprived by an English Synod. The Pope pronounced the deprivation illegal and unjust; but the effect of his sentence was, in the first instance, the imprisonment and exile of the man in whose favour it was pronounced; and in the second, the restoration of two monasteries and their revenues.

* "*O Fratres mei ambo venerabiles, petite a me vobismet ipsis necessaria et ego propter reverentiam vestram donabo vobis. De causa vero Wilfridi Domini vestri nolite me ab hoc die diutius flagitare. Quia, quod ante prædecessores mei Reges et Archiepiscopus cum consiliariis suis censuerunt et quod postea nos cum Archiepiscopo ab Apostolica sede emissio cum omnibus pæne Britannice vestrae gentis Præsulibus judicavimus; hoc inquam, quamdiu vixero propter Apostolicæ sedis, ut dicitis, scripta nunquam volo mutare.*" *Eddius* lxi. It is to be observed that the phrase *ab Apostolica sede emissus*, which Mr. Lingard and others translate *an emissary* of the Apostolic See, can only bear the signification assigned to it above, for *Berthwald* was not sent from Rome like *Theodore*, but was an Englishman by birth, and his nomination to the See of Canterbury was domestic.

The latter event is attributable solely to the death of the King, to whom the Pope's Letter was addressed, and to the descent of the crown upon the head of an infant under the controul of Wilfrid himself. The Bishops of the kingdom of Northumberland opposed the measure vehemently, but were silenced by an Abbess and a Regent. A little discreet management turned the case into a precedent. It was pretended that Wilfrid had been restored in obedience to the mandate of the Pope, and restored to all his rights; and future ages were persuaded of the legality of the transaction, and of the propriety of taking it for a model. The whole may be considered as a fair specimen of the manœuvres and success of Rome.

In spite of the commands of Pope Gregory, the power of English Archbishops, before the arrival of Theodore, did not extend beyond the dominions of their respective kings. Every kingdom and every church had the same limits; and where the church was subdivided into several dioceses, some particular see was made paramount over the rest. Theodore was received and acknowledged as *primate* of all England; but this rank did not result from his being an *emissary from Rome*, but from the circumstance of his being invited over by all the Clergy and several of the kings of the country. Oswy, king of Northumberland, and Ecgbert, king of Kent, with the consent and approbation of the Clergy of England, sent Wighardt to Rome, in the year 1667, to be consecrated a bishop. And this step was taken because both kings had now embraced the Roman customs, and wished to have a bishop whose consecration could not be disputed, and who might consequently officiate as an archbishop throughout the whole of Britain*. Wighardt, as

was formerly stated, died at Rome, and the Pope Vitalian sent Theodore to England in his place. The Kings and Clergy thankfully accepted so distinguished a man, and he became primate—not because the Pope declared him so, but because the two most considerable kingdoms wished such a person to be appointed, and consented to this particular selection. The learning and great merits of Theodore procured a general acknowledgment of his authority; and this point was no sooner carried, than the Pope claimed his obedience as a subject and servant; and it is probable that Theodore's gratitude inclined him to consent. The consent, however, was withheld as long as he was in activity and health; but on his death-bed, and in his old age, he was persuaded to repent of his disobedience, and to leave the servitude which he had spurned as a legacy to his successors. The first of them was easily induced to submit to the usurped authority of Rome; but the king of Northumberland, and his bishops, opposed a formidable obstacle to its establishment, until Wilfrid took advantage of a minority to trample upon the rights of the crown, and of a despotic Regent to silence and intimidate the Clergy. And, as if success thus obtained, was neither sufficiently disgraceful nor sufficiently secure, the writers of the next age, and even Bede himself have the effrontery to assure us that Wilfrid was restored, by the council of Nidd, to all his former dignities*. This completes the chain of trickery and imposture, and puts the seal to the fairness and importance of Eddius's Life of Wilfrid. It may not suit the purposes

* “Unde factum est ut regnante Osredi filio ejus mox synodo facta juxta fluvium Nidd, post aliquantum utrusque partis conflictum, tandem cunctis faventibus, in Præsulatum sit suæ receptus ecclesiæ.” Bede V. 19. Who could suppose, from this statement, that Wilfrid obtained his two Monasteries—and nothing more?

* Bede III. 29.

of controversial historians—it will not assist in establishing the independence of the Church upon the State, or the absolute and uncontrollable ecclesiastical authority of the Crown*, but it opens to us a

* Collier, and most of our other historians, take part with Wilfrid, believing him to be a victim of royal oppression.

large mass of valuable facts, and enables us to draw our inferences without difficulty or danger.

If they had remembered that all the contemporary writers were on his side, and that he was unquestionably condemned by the bishops, as well as the kings of his country, they would probably have changed their minds.

MISCELLANEOUS.

To the Editor of the Remembrancer.

SIR,

I HAVE been much surprised that none of your correspondents have commented upon the account of the tumult at St. Margaret's, Westminster, which appeared in one of your late numbers.

It will be remembered, that the people elected Mr. Saunders in the face of the incumbent's refusal to sanction their choice, and on the following Sunday the elected person (who, even if approved by the rector, could not have commenced his labours without the licence of the ordinary,) endeavoured, through his friends, to get possession of the pulpit, in opposition to the incumbent's legal representative.

The congregation was not composed of its regular members, or even of the parishioners only; a motley tribe of strangers, dissenters, and evangelical zealots, from all quarters, filled the aisles, the body of the church, the space round the altar, and that which the clergyman must pass in his way from the vestry to the pulpit stairs. As the object of the popular choice was not permitted to preach, the licenced curate, of course, performed the duty. That gentleman proceeded through the service amidst the groans, yells, shrieks, and cries, that are adopted by the galleries in the theatre when the rabble consider themselves insulted by the ma-

nager. He was even struck and spit upon, and kicked and insulted, in his way to the pulpit, and not a word of his sermon could be heard. One of the authors of the outrage has, it is true, been punished; but the exhibition of frantic and licentious violence and indecorum, then witnessed within the walls of St. Margaret's Church, has left an indelible impression on the memory of all who witnessed it, and convinced the well-wishers to the beauty of our national Zion that some preventive remedy is absolutely necessary to restrain and controul the hostile spirit that originated such excesses.

It might appear at first sight quite needless to recapitulate the scenes which are so familiarly known, and I have only done so, as I believe I am describing what may take place in any other populous parish. The open collision of the two parties may, perhaps, be prevented; yet the very possibility of the recurrence of such disgraceful scenes is an evil which forcibly demands a remedy: and I do hope, that the Editor of the Christian Remembrancer will frequently direct the attention of his readers to this point, till some cure of this disease of the Church be suggested and adopted.

At the period of the Reformation it was intended that every incumbent of a parish should be the sole person in that parish who should have the cure of souls, administer

the sacraments, and instruct the people. The Roman Catholic priests had much omitted the latter object of a clergyman's care; and the people, as soon as the Reformation was completed, were well satisfied with only one sermon in the day, viz. after the morning prayers. It was usual in the afternoon to read the prayers only, and catechise the youth: by a recurrence of events, to allude to which would occupy too much of your columns, Puritanism became the fashion in England. One of the leading features of Puritanism is the great stress it lays upon preaching above all the other means of grace; and the nature of the preaching they valued was that which is known by the general appellation of Evangelical. The regular clergy never would condescend to the boisterous manner, diffuse and unmeaning phraseology, unconnected paragraphs, and, above all, the unscriptural doctrines so zealously enforced by the puritanical adherents of the reformers of Geneva. The popular clamour, however, was too powerful to be resisted. The orthodox clergy were not deficient in firmness, but they had not yet experienced in England the bitter fruits of the tree, and thus they permitted the engrafting which the people desired. They consented that lecturers should be established in populous parishes, who should preach in the manner the people wished. The lecturers were the principal "drums ecclesiastic" in the civil war which ensued; and from that time to the present they have, in too many instances, disturbed the peace of the Church; and, either by themselves or their partizans, divided parishes, and become the heads of parties in opposition to incumbents.

Such was the origin of lecturers in the Church of England; what they now continue to be, as regards the evil which they bring on the Establishment, is the subject of too many complaints to need further

elucidation. Their faults are too often the faults of the system to which they have lent themselves. They are placed in the anomalous situation of pastors without flocks; they are dependent on the contributions of the people whose tastes and opinions they are expected to flatter and espouse; they are unconnected with the incumbent, whose opinions they too often successfully oppose, and whose influence they consequently diminish. Accustomed to follow the popular voice, they are most dangerous when the danger is greatest; they are members of a Church which professes to observe the law of gradation among its clergy, but which assigns no rank to lecturers. They are preachers without cure of souls, and know but little or nothing of the miscellaneous congregations which crowd to their Churches. I speak generally, and without reference to any individual. What the remedy for this evil may be I am not competent to decide, yet the total abolition of lecturers and lectureships would not, I conceive, injure the cause of our Establishment in general, or that of the incumbents, who are obliged to submit to this intrusion on their office. Some instances of harmony may exist between the rectors of parishes and lecturers chosen by the people, but they are rare. Should the mischief now complained of be supposed to be only theoretical or distant, or not likely to lead to further consequences, I would add, that in the days of Puritanism the enemies of the regular clergy, after they had obtained the appointment of a lecturer, proceeded to expel the incumbent from his rightful possession of the desk. It was in the parish church of St. Margaret, Westminster, that the appointed services of the Church were first superseded by the same sort of riotous assemblage which interrupted Mr. Rodber in the performance of his duty. Heylin, in his History of Presbyterianism, book xiii. sect. 10. page 444,

thus describes the manner in which the officiating clergyman was silenced, and the puritanical mode of worship was enforced, until the pulpit of St. Margaret was disgraced by the fanatical raving of the regicide Peters, as well as by others of the parliamentary preachers, such as Marshall, Goodwin, and Rye.

"The first great interruption which was made at the officiating of the public Liturgy, was made upon a day of humiliation, when all the members of the House of Commons were assembled together at St. Margaret's, in Westminster. At what time, as the priest began the second service at the Holy Table, some of the Puritans, or Presbyterians, began a psalm; and were therein followed by the rest in so loud a tune, that the minister was thereby forced to desist from his duty, and leave the preacher to perform the rest of that day's solemnity. This gave encouragement enough to the

rest of that party to set as little by the Liturgy in the country as they did in the city, especially in all such usages and rights thereof as they were pleased to bring within the compass of innovations."

I do not wish to prejudice the minds of your readers against any individual, but what has once happened may again occur; and if we are on our guard against the pernicious influence of Rome, equally ought we to protect ourselves against the revival of those evils to which I have referred. The signs of the times are the same now as those in the reign of Charles, and one useful precaution which the heads of our Establishment may take is this, to enquire into the talent, respectability, and orthodoxy, of these candidates for popular favour; for too many of them are the leaders of a large, powerful, and increasing party.

A CONSTANT READER.

SACRED POETRY.

Richard Crashaw, the "Poet and Saint," as he is called by his friend and eulogist Cowley, was born sometime in the early part of the seventeenth century; and though his works abound in the conceits and faults of his school, and are occasionally tinged with the peculiar tenets of the Romish Faith, which he had been led to adopt during the times of Puritanical extravagance and confusion, yet do they contain several pieces of no ordinary merit, in ease and elegance of expression rarely surpassed, full of feeling and piety, and well deserving to be drawn forth from the rubbish, in which they are buried. "Verte paginas," concludes the quaint Author of the Preface to his Poems,

"Look on the following leaves, and see him breathe."

He died about 1650.

PSALM XXIII.

HAPPY me! O happy sheep!
Whom my God vouchsafes to keep;
Even my God, even He it is,
That points me to these ways of bliss,

On whose pastures chearful spring
All the year doth sit and sing,
And rejoicing, smiles to see
Their green backs wear his livery.

Pleasure sings my soul to rest ;
Plenty wears me at her breast,
Whose sweet temper teaches me
Nor wanton, nor in want to be.
At my feet the blubbering mountain
Weeping melts into a fountain,
Whose soft silver-sweating streams
Make high noon forget his beams.

When my way-ward breath is flying,
He calls home my soul from dying,
Strokes and tames my rabid grief,
And does woo me into life.
When my simple weakness strays
(Tangled in forbidden ways)
He—my shepherd—is my guide ;
He's before me, on my side,
And behind me—He beguiles
Craft in all her knotty wiles.
He expounds the giddy wonder
Of my weary steps, and under
Spreads a path as clear as day,
Where no churlish rub says, nay,
To my joy-conducted feet,
While they gladly go to meet
Grace and peace—to meet new lays
Tun'd to my great Shepherd's praise.

Come now, all ye terrors, sally—
Muster forth into the valley,
Where triumphant darkness hovers
With a sable wing, that covers
Brooding horror.

Come, thou Death ;
Let the damps of thy dull breath
Overshadow even the shade,
And make darkness self afraid ;
There my feet, even there, shall find
Way for a resolved mind.
Still, my Shepherd, still my God,
Thou art with me—still thy rod,
And thy staff whose influence
Gives direction, gives defence.

At the whisper of thy word
Crown'd abundance spreads my board ;

Whilst I feast, my foes do feed
Their rank malice, not their need,
So that with the self same bread
They are starved, and I am fed.
How my head in ointment swims !
How my cup o'erlooks her brims !
So, even so, still may I move
By the line of thy dear love :
Still may thy sweet mercy spread
A shady arm above my head—
About my paths—so shall I find
The fair centre of my mind—
Thy Temple, and those lovely walls
Bright ever with a beam, that falls
Fresh from the pure glance of thine eye,
Lighting to eternity.
There I'll dwell—for ever there
Will I find a purer air
To feed my life with—there I'll sup
Balm and nectar in my cup,
And thence my ripe soul will I breath
Warm into the arms of death.

A HYMN IN MEDITATION OF THE DAY OF JUDGMENT.

HEAR'ST thou, my soul, what serious things
Both the Psalm, and Sybill sings,
Of a sure Judge, from whose sharp ray
The world in flames shall fly away.

O that fire ! before whose face
Heav'n and earth shall find no place !
O those eyes ! whose angry light
Must be the day of that dread night !

O, that trump ! whose blast shall run
An even round with the circling sun,
And urge the murmuring graves to bring
Pale mankind forth to meet his King.

Horror of nature, Hell and Death !
When a deep groan from beneath
Shall cry, " We come, we come," and all
The caves of night answer one call.

O that book ! whose leaves so bright
Will set the world in severe light !
O that Judge ! whose hand, whose eye
None can endure, yet none can fly !

Ah! then, poor soul, what wilt thou say,
And to what patron choose to pray,
When stars themselves shall stagger, and
The most firm foot no more then stand.

But Thou giv'st leave (dread Lord) that we
Take shelter from Thyself in thee;
And with the wings of thine own dove
Fly to thy sceptre of soft love.

Lord! remember in that day,
Who was the cause, thou cam'st this way;
Thy sheep was stray'd—and Thou would'st be
Even lost thyself in seeking me.

Shall all that labour, all that cost
Of love, and even that loss be lost?
And this lov'd soul, judg'd worth no less
Than all that way and weariness?

The original of this fine hymn is still to be found in the Roman Missal, and as it may not be familiar to many of our readers, we subjoin it for its great beauty and sublimity of expression, and harmony of numbers.

*Dies iræ, dies illa
Solvat sæclum in favillâ
Teste David cum Sybillâ.*

*Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta strictè discussurus.*

*Tuba mirum spargens sonum
Per sepulchra regionum
Coget omnes ante thronum.*

*Mors stupebit et natura,
Cum resurget creatura
Judicanti responsura.*

*Liber scriptus proferetur,
In quo totum continetur,
Unde mundus Judicetur.*

*Judex ergo cum sedebit,
Quidquid latet, apparebit,
Nil inultum remanebit.*

*Quid sum, miser, tunc dicturus?
Quem patronum rogaturus?
Cum vix justus sit securus.*

*Rex tremende majestatis,
Qui salvandos salvas gratis,
Salva me fons pietatis.*

*Recordare, Jesu pie,
Quòd sum causa tuæ viæ,
Ne me perdas illâ die.*

*Quærens me sedisti lassus:
Redemisti crucem passus;
Tantus labor non sit cassus.*

*Juste Judex ultionis
Donum fac remissionis
Ante diem rationis.*

*Ingemisco tanquam reus:
Culpâ rubet, vultus meus:
Supplicanti parce Deus.*

*Qui Mariam absolvisti,
Et latronem exaudisti
Mihî quoque spem dedisti.*

*Preces meæ non sunt dignæ:
Sed tu bonus fac benignè,
Ne perenni cremer igne.*

*Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextrâ.*

*Confutatis maledictis,
Flammis acerbis addictis,
Voca me cum benedictis.*

*Oro supplex et acclinis,
Cor contritum quasi cinis.
Gere curam mei finis.*

*Lacrymosa dies illa,
Quâ resurget ex favillâ
Judicandus homo reus!*

*Huic ergo parce Deus.
Pie Jesu Domine,
Dona eis requiem.*

AMEN.

Just mercy! then thy reck'ning be
With my price, and not with me:
'Twas paid at first with too much pain
To be paid twice, or once in vain.

Mercy, my Judge—mercy I cry
With blushing cheek and bleeding eye;
The conscious colours of my sin
Are red without, and pale within.

O let thine own soft bowels pay
Thyself, and so discharge that day;
If sin can sigh, love can forgive;
O say the word, my soul shall live!

Those mercies, which thy Mary found,
Or who thy cross confess'd and crown'd,
Hope tells my heart, the same loves be
Still alive—and still for me.

Though both my prayers, and tears combine,
Both worthless are, for they are mine;
But thou thy bounteous self still be,
And shew Thou art,—by saving me.

O when thy last frown shall proclaim
The flocks of goats to folds of flame,
And all thy lost sheep found shall be,
Let *come ye blessed*, then call me.

When the dread "Ite" shall divide
Those limbs of death from thy left side,
Let those life-speaking lips command,
That I inherit the right hand.

O hear a suppliant heart all crush'd,
And crumbled into contrite dust—
My Hope, my Fear, my Judge, my Friend,
Take charge of me and of my end.

We trust that our readers will not be displeased, if we subjoin farther that short but beautiful introduction to, and imitation of this same hymn, in the "Lay of the last Minstrel."

The mass was sung, and prayers were said,
And solemn requiem for the dead;
And bells tolled out their mighty peal
For the departed spirit's weal;
And ever in the office close
The hymn of Intercession rose;
And far the echoing aisles prolong
The awful burthen of the song,
Dies iræ, dies illa
Solvat sæclum in favillâ.
While the pealing organ rung,
Were it meet with sacred strain
To close my lay so light and vain,
Thus the holy Fathers sung.

REMEMBRANCER, NO. 44.

HYMN FOR THE DEAD.

That day of wrath, that dreadful day,
When heav'n and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?
When shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet and yet more dread,
Swell the high trump, that wakes the dead;
O! on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou the trembling sinner's stay,
Though heav'n and earth shall pass away.

3 Q

AN EPITAPH ON MR. ASHTON,

A CONFORMABLE CITIZEN.

THE modest front of this small floor,
Believe me, reader, can say more
Than many a braver marble can,

Here lies a truly honest man.

One, whose conscience was a thing,
That troubled neither Church nor King.
One of those few, that in this town,
Honour all preachers, hear their own.
Sermons he heard, yet not so many
As left no time to practise any.
He heard them reverently, and then
His practice preached them o'er again.
His *Parlour-Sermons* rather were
Those to the eye, than to the ear.
His prayers took their price and strength
Not from the loudness, nor the length.
He was a Protestant at home
Not only in despite of Rome.
He lov'd his Father—yet his zeal
Tore not off his mother's veil.
To the Church he did allow her dress
True beauty to true holiness.
Peace, which he lov'd in life, did lend
Her hand to bring him to his end,
When age and death call'd for the score,
No surfeits were to reckon for.
Death tore not therefore, but sans strife
Gently untwin'd his thread of life.

What remains then, but that thou
Write these lines, Reader, in thy brow,
And by his fair example's light
Burn in thy imitation bright.
So while these lines can but bequeath
A life perhaps unto his death,
His better epitaph shall be
His life still kept alive in thee.

EPITAPH ON MR. HERRYS.

Passenger, whoe'er thou art
Stay awhile, and let thy heart
Take acquaintance of this stone,
Before thou passest further on.
This stone will tell thee, that beneath
Is entomb'd the crime of death;

The ripe endowments of whose mind
 Left his years so much behind,
 That numbering of his virtues' praise,
 Death lost the reckoning of his days :
 And believing what they told
 Imagin'd him exceeding old.
 In him perfection did set forth
 The strength of her united worth.
 Him his wisdom's pregnant growth
 Made so reverend, e'en in youth,
 That in the centre of his breast
 (Sweet as is the Phoenix-nest)
 Every reconciled grace
 Had their general meeting-place.
 In him goodness joy'd to see
 Learning learn humility.
 The splendour of his birth and blood
 Was but the gloss of his own good.
 The flourish of his sober youth
 Was the pride of naked truth.
 In composure of his face
 Liv'd a fair, but manly grace,
 His mouth was Rhetorick's best mould,
 His tongue the touchstone of her gold.
 What word so e'er his breath kept warm,
 Was no word now, but a charm ;
 For all persuasive graces thence
 Suck'd their sweetest influence.
 His virtue, that within had root,
 Could not choose but shine without.

There are two other elegiac pieces to the memory of this same Gentleman, and in one of these occur the two following similes, which possess great beauty. Having described him as one,

————— in whose rare frame
 Nature laboured for a name
 And meant to leave his precious feature
 The pattern of a perfect creature.

He thus goes on, a few lines after—

I've seen indeed the hopeful bud,
 Of a ruddy rose that stood,
 Blushing to behold the ray
 Of the new-saluted day ;
 (His tender top not fully spread)
 The sweet dash of a shower now shed,
 Invited him no more to hide
 Within himself the purple pride
 Of his forward flow'r—When lo !
 Whilst he sweetly 'gan to shew
 His swelling glories, Auster spied him,
 Cruel Auster thither hied him,
 And with the rush of one rude blast
 Sham'd not—spitefully—to waste
 All his leaves, so fresh, so sweet
 And lay them trembling at his feet,

I've seen the morning's lovely ray
 Hover o'er the new-born day
 With rosy wings so richly bright
 As if he scorned to think of night.
 When a ruddy storm, whose scowl
 Made heaven's radiant face look foul,
 Call'd for an untimely night
 To blot the newly-blossom'd light.
 But were the roses blush so rare,—
 Were the morning's smile so fair,
 As is He—nor cloud, nor wind
 But would be courteous, would be kind.
 Spare him, death, O spare him then !
 Spare the sweetest among men.

“ Upon the death of the most desired
 Mr. Harrys.”

And th' heart-bred lustre of his worth,
 At each corner peeping forth,
 Pointed him out in all his ways
 Circled round in his own rays ;
 That to his sweetness all men's eyes
 Were vow'd Love's flaming sacrifice.

Him while fresh and fragrant time
 Cherish'd in his golden prime ;
 E'er Hebe's hand had overlaid
 His smooth cheeks with a downy shade,
 The rush of death's unruly wave
 Swept him off into his grave.

Enough now (if thou can'st) pass on—
 For now, alas! not in this stone,
 Passenger, (whoe'er thou art)
 Is he entomb'd, but in thy heart.

THE WIDOW'S MITES.

Two mites—two drops—yet all her house and land
 Falls from a steady heart, tho' trembling hand,
 The others wanton wealth foams high and brave ;
 The others *cast away*—she only *gave*.

ST. MARK XII.

(Give to Cesar. . . .)

(And to God. . . .)

All we have is God's, and yet
 Cesar challenges a debt ;
 Nor hath God a thinner share,
 Whatever Cesar's payments are,
 All is God's ; and yet 'tis true
 All we have is Cesar's too ;
 All is Cesar's ; and what odds
 So long as Cesar's self is God's ?

THE AUTHOR'S MOTTO.

Live Jesus, live—and let it be
 My life to die for love of Thee.

REVIEW OF NEW PUBLICATIONS.

The Unambitious Views of the Church of Christ: a Sermon preached at the Anniversary Meeting of the Stewards of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 17, 1821. By the Rev. Thomas Rennell, B.D. F.R.S. Vicar of Kensington. 8vo. pp. 24. Rivingtons. 1822.

THIS discourse contains a forcible and eloquent defence of the Church Establishment and the Clergy; and the reader who peruses the following paragraphs, will be able to form an estimate of the spirit with which Mr. Rennell has executed his task.

"One evident mark of the unambitious views of the Christian Dispensation, is the union which it forms of high and low, rich and poor, learned and ignorant in *'one faith, one baptism, one God and Father of all, who is above all, and in all, and through all.'* Had the kingdom of Christ been of this world, had any temporal influence been the object of his Church, its higher privileges at least would have been confined to a chosen body, who by their initiation into certain mysteries either of doctrine or practice, might have established a controul over their weak and ignorant brethren. Equality of privilege and community of knowledge, are the strongest barriers which can be erected against the encroachments of priestcraft and enthusiasm. Of all the corruptions indeed, with which the perversity of man has disgraced the Gospel of God, the leading feature appears to be a limitation of the graces and privileges of the Christian kingdom to a selected few. By this limitation, let it assume what shape it may, the heavenly character of the kingdom of Christ is gradually lost, temporal views and secular motives are introduced, a spirit of domination is excited, a system of persecution is established, and under the mask of the Gospel the worst passions which agitate the world are called into a dangerous and a destructive action. Such is the source both of Papal usurpation and of Calvinistic presumption: for however opposite in appearance these two extremes may be, the principle and the tendency of both is ultimately the same. Both equally limit the privileges and mystify the doctrines of the

Gospel, both equally encourage in the few, a contempt of the many. Spiritual pride is the parent of spiritual ambition; and spiritual ambition never yet confined itself to the future hopes and prospect of mankind, but has always established an ascendancy over them in their present and political relations: in the objects which it pursues and in the influence which it exercises, *its kingdom is of this world.* P. 7.

"It is upon the principle of a general co-operation in the cause of the Gospel, that for the Clergy of every Christian country such a political station and establishment ought to be provided, as may best promote the interest and cherish the growth, not of a secular, but of a spiritual kingdom. That they who preach the Gospel, should live by the Gospel, is a proposition in itself so just and fair, as scarcely to require the sentence of Revelation for its support. But in what proportion and according to what principles this station and this provision ought to be framed and regulated, must depend upon the ends to be answered, and the objects to be obtained. To make the State in spiritual matters independent of the Church, is to strike a fatal blow against that unity of religious faith, which however it may be violated by the caprice and perversity of man, is notwithstanding the basis of Christ's religion, and the main spring of social happiness. To make the Church in temporal matters independent of the State, is to grant a privilege subversive at once of Christian discipline and political order. It is not therefore to give the Clergy a domineering ascendancy in matters beyond their province that, as in our own country, the establishment of the Church is united with the establishment of the State. What is true of the Laity and Clergy individually, is true also collectively: the closer then the bands of mutual fellowship and interest are drawn, the less apprehension will there be of spiritual ambition or craft. The more intimately a pure and Apostolic Church is mixed up with the great mass of the State, the less will be the danger of any undue influence, which a separate interest might cherish or create.

"That the doctrines of Christianity may by unauthorised additions be converted into instruments of secular ambition, the history of the Church universal too surely informs us; and whenever by too great an exaltation on the one hand, or by too great a depression on the other, the level ground upon which the Clergy and the Laity ought

to stand, is disturbed, such a consequence will generally follow. There is as much danger indeed to be apprehended from the one extreme as from the other. Though the ministration of Religion be degraded below its native dignity and its social right, it is not thereby secured from the inroads of worldly ambition or the desire of secular ascendancy. If a due independency in point of professional rank and emolument be not assigned to the Clergy, temptations of the strongest nature will be held out to raise themselves into consequence, by means unworthy the religion of Christ. Deprived of those supports which make the Clerical profession honourable and effective, the ministration will rapidly pass into the hands of men, who for the promotion of their own ends may be tempted to corrupt its faith and to prostitute its doctrines. The ignorance and the inferiority of those who preach the Gospel, is no security against the perversion of the Holy Scriptures, or against the establishment of a spiritual tyranny. Ambition and interest descend very low in the scale of rank and attainment; and there are none perhaps so capable—none perhaps so desirous—of leading astray the great mass of the lower orders, as those who are but just raised above their level. The doctrines of the Gospel will, in such a case, either be so strained, as to favour the creation of an undue influence, or so lowered, as to bow to the prejudices, and flatter the passions of the hearers. From a feeling either of dependence or of interest, this latter course has too often been adopted, to the prejudice alike of the Gospel and of its faith. When the pastor shall follow, whither his flock may choose to lead the way, the order of all religious ministration is inverted, the kingdom of Christ becomes the kingdom of worldly passion, popularity and gain.”—P. 12.

“By sustaining again, the dignity and the worth of the Church and its ministry, we advance the cause of permanent, pure, and Christian freedom. The strongest barrier and the amplest security against the inroads of arbitrary power, is the unity of a primitive and Apostolic faith. It is not by preserving, but by corrupting the religion of a nation, that despotism and tyranny promote their sway. Eradicate from a people the fear of God, and you prepare them for subjection before the footstool of man; loosen the bands of national religion, subvert the foundations of Christian morality, teach them that they are amenable to no will but their own, and you lead them through the fearful stages of clamour and licentiousness, rebellion and bloodshed, to

the final doom of usurpation and tyranny. All the genuine and legitimate influence which the Gospel and its appointed ministers can exercise over the heart of man, is an influence highly propitious to the cause of civil freedom. A country without Christianity, is a country formed for profligacy, and its consequent slavery. A country united in the faith of one pure and common Church, firm in the principles of Christian morality, with passions disciplined, and laws obeyed, neither was, nor will be the country, upon which the foot of tyranny either foreign or domestic can ever trample. *The kingdom which is not of this world*, is the surest safeguard and the best protection against the dominions of the earth and the powers of darkness.” P. 17.

“At no time has the Church of England sought to aggrandize itself at the expence of the State, or to establish a separate and independent interest. Of the revenues, with which from the earliest ages of its existence it has been endowed, in our own days at least, it is not afraid to render an account. No mass of income is returned again into the country from which it springs, with more political advantage, none is carried into a more beneficial and wholesome circulation, than the revenues of the Established Church. Of no income, though divided among so large a body of men, is less expended in idle extravagance, less amassed in sordid avarice, or more bestowed in the great works both of public and private charity. In this respect at least, we trust that the kingdom of our English Church is not of this world.

“If to have maintained the principles of national order and of public justice—if to have resisted the voice of clamour and the blandishments of popular applause—if this be the reproach of our Church, well may we, in the language of the Apostle, ‘*glory in our infirmities*.’ To whatever obloquy or insult they may be exposed, the Sacred Order, I trust, will never sacrifice the line of conduct which the Gospel has marked out, to meet the ebbs and flows of worldly opinion or the suggestions of secular interest.

“How soon indeed the Providence of God may call us to severer trials than these, he only knoweth. It is thus that, at once in severity and love, he warns both Churches collectively and ministers individually, that *his kingdom is not of this world*. Instead of this august and solemn assembly, uniting the most exalted, both of Church and State in one pious feeling, one holy service, and one labour of love; soon perhaps ‘*the ways of Zion may mourn, because none come to her solemn*

*feasts—all her gates may be desolate—her priests may sigh, her virgins be afflicted, and she herself may be in bitterness.**

"Whether these and other trials it may please the Almighty in his wisdom to send, or in his mercy to avert, still in the poverty and destitution with which the family of many a minister of the Gospel is now visited, is the Redeemer pleased most unequivocally to shew, that neither *his kingdom, nor his reward, are of this world.*" P. 19.

These extracts present us with a defence of the Church Establishment peculiarly adapted to the present age. The mass of idle readers will not consent to study the voluminous treatises of former days. They hear the Church abused by its numerous enemies, as often as the orator is at a loss for a period, or the scribbler is perplexed by an empty corner in his newspaper. But the vindication is too generally neglected, from a supposition that it is already complete; and that nothing new can be advanced upon so thread bare a subject. Mr. Rennell however has shewn, that the defence of our Establishment, may at least be put in a new shape, adapted to the comprehension and feelings of a modern congregation, and pressed upon their understandings, solidly, briefly, and unanswerably.

We trust that this sermon will excite the attention which it merits, and which Mr. Rennell is so well entitled to command. It cannot be read without pleasure and advantage, and promises to be of essential and permanent service to the community at large.

Sermons and Charges, by the Right Rev. John Hough, D.D. President of St. Mary Magdalen College, Oxford, in the Reign of James II. and successively Bishop of Oxford, Lichfield and Coventry, and Worcester: with an Ap-

pendix. To which is prefixed, a Memoir of his Life, by William Russell, B.D. Fellow of Magdalen College. 392 pp. Rivingtons. 1821.

THERE are two circumstances which entitle this volume to candid and favourable consideration; its intrinsic value, and the design in its publication of assisting the family of a near relation of the Prelate whose works it contains.

Doctor Hough's early life does not appear to have been distinguished by any literary acquisitions; and his name might probably have passed unheeded down the stream of time, but for the conspicuous part which he was called to act, in defending the privileges of his society, and in resisting the assumed and arbitrary authority of the second James.

"At the end of March, 1687, the Presidency of Magdalen College became vacant, and was to be filled up thirteen days after by an election, of which statutable notice was issued. King James the Second, who, in his zeal for Popery and absolute rule, had already stretched his prerogative beyond law, and to acts of violence in civil and ecclesiastical matters, availed himself of this occasion for putting to the test that passive obedience, which the university in a public declaration had just before professed. He therefore sent a royal mandate, through Lord Sunderland, President of the Council, recommending the fellows of the college to elect Mr. Antony Farmer, and containing a dispensation of any statute or custom which stood in his way. To these letters a temperate and loyal answer was returned, stating, without any allusion to the king's dispensing power, the unfitness and incapability of Mr. Farmer for the office, by reason of their statutes, and praying, either to be left to their conscience, or for the recommendation of a more serviceable person. The election was postponed for two days, that a reply might be received, but none being made, except that the king expected obedience, Mr. Hough was, on the fifteenth of April, chosen and pronounced president with the usual solemnities; two only of the seniority, with whom the election ultimately rested, declaring *virâ voce* for Mr. Farmer,

* Lamentations i. 4.

one of whom was in the following reign executed for high treason. He was, without loss of time, presented to the college visitor, Dr. Mears, the Bishop of Winchester, confirmed by him, and installed afterwards in due form in the chapel of the college." P. viii.

It was in vain that the society defended the choice which they had made, or that they argued before the king's commissioners for ecclesiastical causes, the moral and statutable disqualifications of Mr. Farmer. The election was annulled, and another royal mandate was issued, requiring the election of Dr. Parker, a creature of the court, and an open professor of Popery. The society resisted the order with equal firmness and decision, reiterating the inviolability of their oaths and statutes, and affirming the actual possession of Dr. Hough.

"The interview indeed between the king and the fellows, who had been summoned to meet him at Christ Church, the Deanery of which was held by Dr. Parker, together with the Bishoprick of Oxford, served to shew in stronger colours the virtuous zeal and high sense of duty, which restrained the one from an act of deliberate perjury, and the intemperate and tyrannical spirit of the other which would oblige them to it. A petition, couched in the most humble and loyal terms, was tendered to his majesty by the fellows, on their knees, which he would not accept, accompanying his refusal with the most gross threats and unjustifiable language." P. xi.

William Penn, the Quaker, who from his character and abilities had at this time acquired considerable influence with the sectaries, the esteem of all men, and the confidence of the king, was present at this interview, at the conclusion of which he attempted to persuade the fellows to a compliance with the royal will; and also wrote to the king, that such mandates were a force on conscience. The king was unmoved, and proceeded against the college by a writ of Quo Warranto; when an anonymous letter was addressed, as is supposed by

Penn, to one of the senior fellows, representing the extremity of the risk which the college incurred under this process; and intimating, that the violation of a single statute might forfeit the grant of the college, and lay it open to the king's disposal. The college replied in an able argument to this letter, and to a series of questions, sent from Windsor with the same intent of producing submission to the pleasure of the court. A final, but not more effectual attempt to stop these arbitrary proceedings, was made, in a conference held at Windsor, between Penn and a deputation from the college, headed by Dr. Hough, in which he exhibited "in an eminent degree his ardent zeal towards the reformed Church of England, his integrity and sense of duty." It was now resolved to visit the college by a royal commission, consisting of Cartwright, Bishop of Chester, Chief Justice Wright, and Baron Jenner, and a citation was issued for the appearance of the "pretended" president and fellows. This commission "brought into full play that intrepidity, courage, prudence, and temper, which has endeared the memory of Dr. Hough to the latest posterity."

"The affair was opened by a speech from the Bishop of Chester, the design of which was by promises of royal favour and threats of punishment hereafter, as well as here, to induce compliance. But the three doctrines which he urged, that unconditional and unlimited obedience was a tenet of the Church of England, that colleges and other corporations were the creatures of the crown, and that it was insolence to bring forward local statutes in contempt of the king, by whose authority they were made, prove of themselves the spirit by which he was animated.

"The greater part of both days was occupied in an examination chiefly of Dr. Hough, in a variety of points arising out of the past transactions, the tone of whose answers was throughout temperate but inflexible; nor could the arbitrary and overbearing conduct of the commissioners prevent him from declaring, that they would submit to their visitation no farther

than was consistent with the laws of the land and the statutes of the college,' and that 'by the grace of God he never would admit of any alteration from the statutes whatsoever.'

"The substance of his reply to the reiterated charges of contempt and disloyalty, rested, as far as concerned the society, on the perpetual obligation of their oaths, from which no power could loose them, and of their statutes, to which obedience was due and indispensable, except in things which, such as the saying of mass, were in themselves unlawful. His personal refusal to obey the former decree, was grounded on the fact of his having been condemned, without hearing or summons, to part with a freehold, of which nothing could dispossess him but an act of law or a college statute. At the conclusion of the whole, the keys of the lodgings were demanded of him, which he peremptorily refused to surrender, denying the visitatorial power claimed by the commissioners, and doubting that of the king himself. After three solemn but vain admonitions to him to depart peaceably, the sentence of amotion was executed; not, however, without a manly and dignified 'protest' against the iniquity of all the proceedings, and an 'appeal to the king in his courts of justice.'

"The whole deportment, indeed, of Dr. Hough, throughout this important contest, was worthy of admiration. It was not a factious spirit, or a lawless desire of insubordination, which gave birth to his opposition to the king's pleasure. His whole language and demeanour was that of a man well trained in the best principles of allegiance to his sovereign, submission to the laws, and a dutiful regard to the constituted authorities. Yet he spoke and acted as a freeman of England, whose rights were established by law, and are secured against any encroachments on private property by barriers, which no power on earth may break down with impunity." P. xix.

The removal of Dr. Hough was followed by the immediate installation of Parker's proxy by the commissioners, and the forcible entry of the president's lodgings; by the expulsion of one, and the suspension of another of the senior fellows; and, subsequently, by the deprivation of all, except two, of the fellows; by a proclamation from the ecclesiastical court, rendering Dr. Hough and the fellows incapable of

any ecclesiastical preferment, and interdicting the ordination of such as had not been already ordained; and, finally, by the expulsion of fourteen demies, for refusing to appear at the summons of the new president. Thus closed these arbitrary and unlawful measures, of which the record should excite new attachment to the benefits of a Protestant constitution, of limited rule and equal law.

The death of Parker soon afforded to the king an opportunity of retracing his steps; in which he chose to insist, and nominated as his successor Bonaventura Giffard, a secular priest, and doctor of the Sorbonne. The Revolution was approaching, and in the first moment of alarm, Dr. Hough and his fellow-sufferers were restored to all their privileges, rights, and immunities; and the question was decided "as to the visitatorial interference with a private college, having a special visitor, being a branch of royal prerogative."

Dr. Hough was now elevated to the Bishopric of Oxford, and afterwards translated, first to the see of Lichfield and Coventry, and ultimately to that of Worcester; having on the death of Tenison declined the metropolitan chair, in a modest sense of his own qualifications. All his public duties were discharged with credit and assiduity; with benignity and urbanity; with prudence and temper; he lived in hospitality and charity, and exhibited his distinguished liberality in the repair of the president's lodgings, and a gift of 1000*l.* to the new building fund of the society: in adorning and rebuilding the palace at Eccleshall, and in annexing a living to the Deanery of Lichfield; and in rebuilding the greater part of the palace at Worcester, and repairing Hartlebury Castle. His quiet life in his diocese has left but few materials to the biographer of this great and good man. It is known that he was punctual in his

triennial visitations, until he attained his eightieth year, when he delivered a final charge to the clergy, whom he had always addressed with the most kind and brotherly condescension. In his retirement he cultivated the acquaintance of his own kindred and early friends, and that of the gentry and nobility of his neighbourhood; and his hours of more complete privacy, were employed in a frequent correspondence with his nearer friends and relations; and it was when cases of affliction and distress formed the topics of his letters, that "the good bishop's Christian piety, religious feeling, and heavenly temper, shone most bright. He then poured forth his consolations in a strain of genuine eloquence, encouraging in others those hopes of a better state which he meekly cherished in himself, and which grew stronger as his body decayed." Nor did he betray any impatience when he spoke of his own increased and increasing infirmities, nor any uneasiness, when he anticipated his dissolution, which happened in the ninetieth year of his age.

The following anecdotes exhibit in a striking light the benevolence and easiness of temper which distinguished this amiable prelate.

"Persons were living within these ten years, who in their youth remembered the Bishop, among whom was Dr. Nash, the venerable historian of the county, who in his work has added his own testimony to the high character of the prelate, who he says lived in Worcestershire for eighteen years, beloved by every one. We are indebted to his authority for another instance of the liberality of Dr. Hough, when he was applied to by one of the managers of the county institutions; he proposed to give 500*l.*; the steward made some hesitation about the means of procuring so large a sum, which the Bishop charitably construed into a doubt of its not being enough, and immediately doubled it. A similar donation of 1000*l.*, which sum he always kept in his house in a wall in the cellar, was made by him for the building of the Church of All Saints in Worcester, where a bust of him is placed in gratitude for his munificent benefaction. Acts of

kindness and beneficence towards indigent or distressed individuals, are also recorded by him, which prove that his charity was not that of ostentation. Dr. Nash has also left us a beautiful trait of the great good humour and unruffled temper of the Bishop, which displayed itself in a striking manner on the accidental destruction of a favourite barometer by one of his visitors: the notice he took of the matter was confined to this simple observation: 'Do not be uneasy, Sir; I have observed this glass almost daily for upwards of seventy years, but I never saw it so low before.'

"This easiness of temper was by some thought to have been carried to excess, particularly in the partiality which he shewed towards his old and faithful servants. If this were a failing, it was one nearly allied to virtue, and an overflow of good feeling. Of these servants, particularly his steward and his two brothers, he speaks in his letters with unvariable kindness, and he was pleased to notice them in his will, bestowing many marks of his bounty 'in testimony of their diligence, fidelity, and affection.' " P. xxxviii.

The public virtue and private excellencies of Bishop Hough, are more generally known and appreciated than his literary acquirements, which are nevertheless of no inferior cast, although his modesty hardly allowed him to call them into action, beyond the necessary exigencies of his profession. Four charges and nine sermons, with the exception of the first preached at court, have been collected by Mr. Russell, and offer no unfavourable specimen of clear and forcible reasoning, and of earnest and impressive exhortation.

In the Charge delivered at the primary Visitation of the Diocese of Worcester, in 1719, the Bishop briefly shows the advantages which may be derived from the periodical meeting of the Bishops and Clergy, assembled for solemn visitation, and exhibits a view of the duties of the Clergy of the Church of England, which, if it is not original is always interesting, because it is always important.

"We are ministers of Christ...and as we are such in the Catholic Church, we must do all that in us lies to preserve

the unity of it. First, by labouring to suppress heresy, to 'banish and drive away,' as the Office of Ordination expresses it, 'all erroneous and false doctrines that are contrary to God's word, whereby the unity of the faith is broken;' and secondly, by opposing all schismatical notions and doctrines, whereby unity in worship is destroyed. And whilst we are labouring to preserve the true Christian faith and the ancient apostolical discipline, we must remember that we have the happiness to be ministers in that part of the Catholic Church, where by the blessing and peculiar providence of God they have been maintained in the greatest simplicity of any other under heaven; that we are priests in the Church of England, and therefore have all the obligations that reason, conscience and interest can lay upon us, to keep close to her sentiments; to preach the faith not only in substance but in words, as she has delivered it to us in her Liturgy and Articles; and to assert that form of government, which in all the essential parts of it the Church has been under from the beginning; to obey religiously her canons and rubrics; to perform punctually what she enjoins, and in such manner as she prescribes; and lastly, to conform our lives to her precepts, that, as she expresses it, 'we may be wholesome and godly examples and patterns for the people to follow.' We must further, as we are members of a national Church, contribute what we can to the honour, welfare, and interest of it: and in order to this, I promise myself that you, my brethren, will be nice and scrupulous on your parts, never to recommend any persons to me for holy orders, but such as you firmly believe, may in some measure know to be fitly qualified; that you will faithfully inform me of such as you know neglect their duties, but especially of such as bring scandal upon their most holy profession; and in short, that wherever the cause of religion in general, or of our established economy in particular, is concerned, you will remember that it is, and ought to be, our joint care; and never fail to give me your advice and assistance, that we may act together as effectually as we can for her service. Nor must we forget, that without shameful ingratitude, and falling justly under the imputation of wanting zeal for the interest of the Church, we cannot omit or lessen our care of her patrimony. It is our duty to see that the places of public worship be supported and well repaired, and if not beautifully adorned, yet at least decently and cleanly kept; that by terriers and other legal ways,

provision be made that parochial rights and dues be not diminished or encroached upon. And when the maintenance is small, it will become us to consider, what may be done towards the redress of this heavy grievance, this unfortunate circumstance of our otherwise happy Church, that it may appear we have a fellow feeling in the straits to which any of our brethren are reduced, and are truly members one of another." P. 3,

Without expatiating on the known duties of the Clergy, which are sufficiently expressed in the Office of Ordination, the Bishop proceeds to collect the means of discharging the great duty of defending the unity of the Church, from the method in which princes defend their secular estates. They calculate the force of the enemy; they dispose and apply their own force accordingly; they suspect the appearance of amity in their enemy, and they labour to prevent jealousy and misunderstanding at home. These remarks are briefly applied and shown to be consistent with the true policy of the Church in her militant state, and especially under the hostility of the Papists, which there was at that time the most reason to apprehend.

The Charge delivered at the Second Triennial Visitation, in 1722, is an enlarged paraphrase and commentary on the first Epistle to Timothy, with the spirit of whose instructions the Church of England is shewn to correspond. In this Charge the *House of God* is shown in opposition to the Romanists, and to their assumed claim of infallibility, to mean not the Catholic Church, but a particular Church, primarily, the Church of Ephesus with its dependencies, and by accommodation any national Church. It is well observed, that it is

...."owing to the wonderful wisdom and goodness of God, in putting his Church under such an economy as would oblige the officers of it to preserve the truth entire, many times in contradiction to their own principles and practices: for by giving the Apostles a co-ordinate power, the Churches they planted became (as to

jurisdiction) independent of each other; and by appointing a subordination of ministers in the respective Churches, they not only were mutually assisting to each other in preserving the truth, but were checks upon each other when any one of them made an attempt to deprave it." P. 35.

The Charge delivered at the third Triennial Visitation, in 1725, claims even now the most scrupulous attention, and a practical conformity with its valuable instructions. It opens with a high compliment to the character of the Clergy of the diocese of Worcester at that period, and of their order in the discharge of their sacred offices. Hence the Bishop proceeds to their several duties, of reading the prayers and administering the sacraments, in which he recommends a *becoming decency*, equally free from levity and from affectation; of catechizing and instructing of youth in the principles of Christianity, the neglect of which on the part of parents, resulting in ignorance and indifference, and the necessity of resorting to which, on the part of the Clergy, for the instruction both of the higher and the lower classes of society, are described with apostolical force and earnestness; the Bishop lastly adverts to the duty of preaching, which in its ordinary acceptation is not alone sufficient for the edification of the Church. To the neglect of catechizing, and to the popular delusion of the power of public preaching without a previous catechetical establishment of religious principles, may be traced many of the errors of our own day; much of the ignorance which disgraces, and of the infidelity which would destroy, much of the heresy which has corrupted, and much of the schism which has divided, and by division weakened the Church. In respect of the Dissenters, whom it is now hardly possible to avoid in the discharge of parochial duties, especially in the country, the Bishop recommends, that the Churchman should labour constantly to main-

tain his own ground, that he should cultivate extensive charity, that he should exhibit a good example, against which there shall be no exception, and that he should not give way to unwarrantable concessions and compliances. The practical application of these rules may be followed by little of popular admiration and applause, but it will even in the present day fix and secure the respect and esteem of the Dissenters themselves, as was seen in the last illness of Mr. Taylor of Dedham, than whom no man more strictly acted the part of a Churchman, and who nevertheless received the public prayers of the Dissenters in his own neighbourhood and the constancy of whose administrations was commended from their pulpits.

The Charge delivered at the fourth Triennial Visitation, in 1728, exhibits the nature and practice of charity in its application to Deists, to Heretics, to Schismatics, to men of profligate and men of careless habits, and to those who are members of the household of faith, whose several conditions and claims upon Christian benevolence are justly and forcibly described.

The Sermon "on Christ's Kingdom" was preached at Worcester, and the preacher shows that Christ, by calling himself a king, would have given offence to the Romans, and by denying his royal character, would have exasperated the Jews. His kingdom is explained of religious influence in the heart, and of the Church in its militant and triumphant state, nor was it deemed necessary to insist on the more doubtful doctrine of Christ's personal reign upon the earth. This kingdom of Christ was originally established, and must ever be supported by, persuasive preaching and exemplary practice.

In the Sermon "on God's Judgments," is proved the weakness of the several arguments, which in order to invalidate the moral law of God, have been collected from the

consideration of human nature, from the mercy of God, and from the alleged disproportion between sin and its punishment. That public sins bring down the judgments of the Almighty may be clearly seen in war, in pestilence, and in the debilitating energies of vice.

The third Sermon is "on the Resurrection of the Body." St. Paul, in his elaborate discourse on the resurrection, 1 Cor. xv. argued in refutation of philosophers who admitted the immortality of the soul, but despised the body; and for the instruction of such as could not understand the resurrection on which St. Paul insists, because even the immortality of the soul was denied by some, and where it was admitted it was not sufficient without the resurrection of the body. In the prosecution of his argument, the Bishop naturally adverts to our Lord's argument for the resurrection, from the title under which God spake to Moses at the bush:

"How does this prove the resurrection of the body? God is their God, and he is not the God of the dead. What then? Does this prove any thing more than that the souls of Abraham, Isaac, and Jacob, do live, or exist? Are we not sure that their bodies are dead and dissolved? And would not God be their God, and the God of the living too, though they should never rise again? This has occasioned some commentators to say, that our Saviour levelled his argument at that opinion of the Sadducees, that there was neither angel nor spirit; and that this being the ground of their disbelief of the resurrection of the body, he thought it enough to remove the foundation of their scruple; and it is plain, say they, it was enough, for the Sadducees found nothing to reply. But this will not satisfy, for our Lord plainly asserts it to be an argument for the resurrection of the body; and it is below the dignity of his reasoning to make it no more than an argument *ad hominem*, which sort of arguments are of sufficient force, indeed, to silence the adversary, but do not always prove the point. His meaning, therefore, and the force of his argument must be this: that the souls of the patriarchs did, as appeared from that text, exist in a separate state; that all separate souls were in

an incomplete, imperfect state, and therefore it must, by a necessary consequence, follow, that there should come a time when their souls and bodies should be united, and made as perfect as their natures would admit." P. 153.

In the practical improvement of the argument the Bishop maintains, that Christ has not encouraged the hope, nor are the principles of his religion adapted to the attainment, of temporal happiness: the nature of real and false happiness is often overlooked; and while the Christian is not excluded from this world's good, if he seeks it in moderation and in subordination to higher purposes, he has, in the hope of more permanent happiness, a motive of patience and resignation under all the changes and chances of mortality.

The points on which the Bishop insists, in the Sermon "on Worldly Cares," are,

"First, That the most necessary cares of this life, even those that are employed in the support of life itself, are not in their own nature subservient to our spiritual interests.

"Secondly, That where they are suffered to grow and multiply upon us, they are prejudicial and, in the end, fatal to it.

"Thirdly, By way of inference, that, therefore, we ought to change the object of our cares, think less of ourselves and more of other people, make their welfare our business and concern, and this would certainly yield us fruit in another life."—P. 176.

The conclusion of this discourse is conceived in a style of unusual boldness for a courtly audience, and suggests inquiries which, in every age of luxury and folly, and in every class of society, from the prince to the peasant, it is necessary to institute, but not pleasant to resolve.

"Since our worldly cares are so dangerous, what shall we say to those who are perpetually employed in the pursuit of their vices and gratifying their passions? If necessary food scarce deserves our thoughts, what shall we say to those that study the art of gluttony, that count it an

accomplishment to understand (as they call it) good eating, are more solicitous about dressing than obtaining the meat, and value a dish more for the novelty than the wholesome nourishment it affords? What shall we say to that unreasonable expence of time which their servants are at in providing and ordering before, and themselves after, it appears at the table? What shall we say to that profuse charge which the bare disguising of their meat amounts to, where so much pains are taken to disguise what God had blessed, and to render wholesome diet uneasy to the stomach, only that it may more gratefully touch the palate as it passes? Do these men think they are laudably employed, or that this is not taking thought for the body in its most criminal sense? It is carrying their thoughts infinite degrees beyond what our Saviour seems here to apprehend; and how lightly soever they may esteem of this sin, this despicable, and humanly vice, it will behove them seriously to consider what St. Paul says to the Philippians concerning some carnal Christians of that time, and how far his words are applicable to themselves: 'Many walk,' says he, 'of whom I have told you often, and now tell you weeping, that they are enemies to the cross of Christ, whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things.'

"If the kingdom of God and his righteousness is to be our first and chiefest care, what shall we say to those that never admit him into their thoughts? Whose whole life is spent in the pursuit of folly, shifting the scene from one vice to another, and whose most innocent intervals are idleness and impertinence? Nay, what shall we say to those that do despite to the name and worship of God? That laugh at revelation because they know not how it is conveyed, and ridicule religion as a politic contrivance? That degrade the Son of God himself because they cannot comprehend the mystery of his godhead, and insolently set up their own wisdom against the testimony of the eternal word?.....

"The third and last inference I shall make is, that if contemplation be the true and proper business of the other life, for which we must prepare ourselves in this, by withdrawing, as much as we can, from sensible objects, and being ready and disposed when God shall call us to enter upon that state, how utterly incapable do people render themselves of the place who never accustom themselves to think at all? There are such shadows of men in the world that never think seriously, that never think

usefully; that are still mighty busy without real business; restless and unquiet, yet always idle; hurrying from one place and company to another without any premeditated design or occasion: they keep their minds constantly upon the flutter, in a perplexed sort of motion, that has no peculiar tendency, and the main business, after all, is only to shun themselves, to keep those uneasy inmates their consciences from setting their sins and follies before their eyes. I hope none that hear me this day fall under this character: if they do, I am sure the greatest part of what I have said is very unseasonable and inapplicable to them. I would recommend business, worldly business, to these rather than none at all; and I do not question but he that exercises his thoughts regularly and coherently, though the subject may not be altogether such as one would wish, is much nearer heaven than a thoughtless, careless man; for he that uses to think will sometimes think right: and if God, at such a time, shall please to afford him the grace of repentance, he is already naturally disposed for the business of another life; but the other renders himself an unfit person even for grace to work upon; he has brought his mind to a senseless inactivity, so as neither to apprehend wherein the dignity of its nature (consists) nor prosecute those ends for which it was created." P. 190.

In the Sermon "on the thirtieth of January, before King William," the Bishop alludes distantly and indistinctly to the conduct and character of Charles I. and shows that a kingdom is divided by divisions between the king and people, or by factions of the people under pretence of religion. These factious are justly attributed to pride; to an imaginary necessity of propagating opinions; to a belief that they are deserted who cannot apprehend the alleged importance of the doctrines propagated; and to the officious intrusiveness of wicked men.

There is a Sermon "on the Abundance of Riches," showing how they are expended, how they expose to temptation, prevent reproof, and perplex the pursuit of eternity. The inferences are, Think not of posthumous charity; Be watchful; Take no care for riches.

The Sermon "on Spiritual Vainness" is introduced with some just observations on the case of the young man who professed to have kept the commandments from his youth, and asked in what he was yet deficient. Hence the preacher enlarges on the opinion which religious persons are too prone to entertain of their own performances, and on the vanity of monks and ascetics in seeking for fanciful rules of perfection. He concludes with maintaining, that the plain path is the most secure, because God will assist those that obey him; that the known path leads most directly to the end; that nothing should interfere with duty; and that there is a necessity for frequent self-examination. There are several passages in this Sermon which our limits forbid us to extract.

The Sermon "on Spiritual Wisdom" is founded on the text James iii. 17. containing six characters of heavenly wisdom. Conformity with these characters is the test of true religion, which does not consist in any of the modifications of superstition.

The last Sermon is "on Repentance." The parable of the Prodigal Son affords occasion of considering, 1. What repentance is; 2. What are its difficulties, as it opposes the

natural inclination, as it is delayed till sins have become habitual, till the sinner has become partial to himself, and till the nature of repentance itself is disguised; and 3. The reasons for which God appears to have so much regard to penitent sinners as may be thought to exceed his love to those who have never offended. Hence we should learn to contemplate the difficulty of repentance, and the graciousness of the divine forgiveness, and of the assistance of the Holy Spirit.

To the Sermons is annexed "an Appendix, containing a scheme of the Arminian, Calvinistic, and intermediate doctrines respecting God's decrees and human salvation, with observations on each system." These observations are generally attributed to the Bishop, and are considered by the editor "of an importance sufficient to justify their appearance in their present place." They are distinguished by temper and discrimination, and will be a useful summary in the hands of those who have not access to more elaborate treatises, and who wish to possess their minds with a distinct view of the leading points of the controversy. The Bishop's argument agrees with the Scriptures; it necessarily corresponds with the doctrine of the Church of England.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Bath and Wells Diocesan Association.

On Thursday last, the Annual General Meeting of this Association took place, (according to the order of established rotation), at the town of Frome. A numerous and most respectable body of Clergy and Laity proceeded from the assembly room at eleven o'clock, to attend divine service at the Parish Church, where a sermon was preached by the Rev.

†

Jos. Algar, A. M. Minister of Christ Church, Frome, from Gal. vi. 9.—"*Let us not be weary in well-doing, for in due time we shall reap, if we faint not.*"—The preacher began his discourse with pointing out the importance of Religion—first, as it concerns the individual, and secondly, as it becomes him to impart it to others. He enlarged on the many advantages held out in this respect by the Society for Promoting Christian Knowledge, which most eminently entitled all engaged in its designs to be considered as *unwearied in the cause of well doing.*—He then took a comprehensive view of

the means afforded for attaining these ends—whether by the circulation of the Holy Scriptures—by the diffusion of the Book of Common Prayer—by Religious Publications—or by the establishment of Parochial Libraries, &c. in all such ways we were undoubtedly *doing well* in the sense of the Apostle. He concluded his excellent discourse by earnestly entreating all the Members of the Society to continue unwearied in the cause—at a time, when the emissaries of infidelity were so indefatigable in their exertions. The effect of this discourse was apparent from the large collection made in the Church in behalf of the Diocesan Fund, which exceeded that of any previous year.

After divine service, the Meeting was held in the chancel of the Church, in consequence of its being found inconvenient to hold it in the assembly-room, and the Lord Bishop of Gloucester was called to the chair. The Annual Report, prepared and read by the Rev. Wm. B. Whitehead, Vicar of Twiverton, the Diocesan Secretary, presented the Meeting with highly gratifying details of improved resources and increasing exertions and success. The circulation of the Bible, the Prayer Book, and of the various excellent explanatory, moral and religious Publications of the Parent Society in this Diocese, during the past year, was announced to have exceeded that of most former years. Under the head of *Common Prayer Books*, more especially, this has been the case,—a fact, which called forth many pointed congratulatory observations from the Right Rev. Chairman, as demonstrative of a growing spirit of pure devotion, and of sound religious attachments in the extensive Diocese of Bath and Wells.

The successful action of the new Bath District Depository, in Kingston-buildings, formed an interesting feature of the Report; this establishment is likely, in future, either immediately to supply the wants of the other Associated Districts, or to be adopted by them as a model for similar institutions. The value also of the Town Lending Library, attached to the Depository, was also forcibly dwelt upon and acknowledged. The results of improved zeal appeared most conspicuously in the Reports from the Taunton, Dunster, and Crewkerne Districts, as compared with former years. The District subscriptions were reported to have generally increased, notwithstanding the pressure of the times.

The Parochial School returns formed, however, upon the whole, the most grati-

fying portion of the General Report. The number of poor children which will appear in the printed details, as receiving sound Church of England education in *this Diocese*, under the heads of Daily and Sunday Scholars, are very nearly 20,000. Last year, the returned amount scarcely exceeded 17,000. There is, at the same time, still reason to believe, from the many parochial omissions even now complained of, that this large number falls considerably short of the actual amount which future Reports, it is hoped, will present to the Diocese. Such arrangements were adopted at this meeting, at the suggestion of the Rev. Secretary, for the appointment of gentlemen to act in various parts of each Deanery, in the capacity of Assistant Secretaries, as will, no doubt, ensure fulness and accuracy in the future School returns of the Association.

The dinner at the George Inn was attended by nearly fifty gentlemen, the Bishop filling the chair at the head, and the Diocesan Secretary that at the bottom of the table. In the course of the evening, Sir C. Hippisley, in a manly and eloquent speech, called the attention of the meeting to the present state of the Catholic Question, and while he professed the same liberal principles of Christian toleration, which have always distinguished his public life, he pledged himself that, if alive at the time, he would endeavour to give the County of Somerset an opportunity of declaring its opposition to the enactment of any future law that may be proposed, *inconsistent with the entire security of the English Church and State*. This pledge was received with apparently unanimous approbation. The company departed, many of them for their distant homes, at a very early hour.

Extracts from the Third Report of the Liverpool District Committee.

“It is with considerable pleasure that the Liverpool District Committee now proceed to observe, that the success, which has hitherto accompanied their endeavours to forward the benevolent views of the Parent Society, has been such as will, they trust, be highly satisfactory to the Subscribers, and Friends of the Institution. Since the publication of their last Report, there has been an accession of 19 new members to the Parent Society, and of 84 Subscribers to the District Fund. And the Committee have also great satisfaction in stating that, through the exertions of the

Rev. E. Ashton, the Incumbent of Huyton, a Branch Society has been formed in that Parish, to which the noble family of Knowsley have kindly extended their patronage.

Convinced of the necessity and importance of early instruction, the Committee, in conformity with the practice and wishes of the Parent Society, have, at all times, been anxious to supply, as far as was in

their power, the Schools within the District, and in connexion with the Established Church, with the Elementary Publications of the Society. Of the Schools which have been thus assisted by the Committee, together with the number of children educated in each of them, the following List, for the satisfaction of the Subscribers, is subjoined.

	Boys.	Girls.	Total.
Blue Coat Hospital, Liverpool,D.*	200	30	280
Workhouse Schools, do.....D.	250	250	500
Welsh School, do.....D.	461	—	461
St. James's do. do.....D.	70	—	70
Moorfields do. do.....D.	200	130	330
Hunter-street do. do.....D.	180	120	300
St Andrew's do. do.....D.	150	130	280
Female do. do.....D.	—	95	95
Everton & Kirkdale do.D.	100	108	208
St. Matthew's do. do.....S.	86	86	172
St. Mark's do. do.....S.	58	90	148
Edge Hill do.D.	—	30	30
West Derby do.D.	70	—	70
Wavertree, two do.D.	68	34	102
St. Michael's do. Toxteth Park, ..S.	—	—	90
Formby do.S.	90	—	90
Walton do.S.	40	44	84
Wallasey do.S.	25	25	50
Prescot do.S.	200	180	380
Knowsley do.D.	100	50	150
Sephton do.D.	50	30	80
Winwick do.D.	—	—	50
Ormskirk do.D.	76	77	153
Do. do.S.	—	—	62
Garston do.D. & S.	—	—	102
Huyton do.S.	—	—	120
Do. do.D.	—	—	80
Total	4537		

* D signifies Day School, and S Sunday School.

Thus has the benefit of the Society's Publications been extended by the Committee, as the foregoing account will shew, to nearly *Thirty Schools* in this Town and neighbourhood, in which upwards of *four thousand five hundred Children*, are now receiving the advantages of a Christian Education; than which a greater blessing cannot be conferred either on them or on Society.

It having been represented to the Committee, that an essential service might be rendered to the *sick poor* in the Liverpool Infirmary, by selecting for their use such of the Society's Publications as were best adapted to their situation and circumstances; a gratuitous distribution of Bibles, Prayer-Books, and Tracts, to an amount not exceeding *Ten Pounds*, was, in consequence, made, by order of the Committee throughout the several Wards of the Infirmary for the benefit of the Patients.

REMEMBRANCE, No. 44.

An application was likewise made to the Committee, by the Commander of the Convoy which sailed from this Port some time ago, with Settlers to the *Cape of Good Hope*, for a supply of Books for their use; 25 Prayer-Books, 447 Tracts and School-books, together with a set of Cards, were immediately granted them by the Committee.

On the subject of Parochial Lending Libraries, the Committee deem it necessary to observe, that though they highly approve of the nature and end of these institutions, yet they, at the same time, lament the impracticability of forming such an establishment in this extensive Parish, by reason of its immense population which would, necessarily, prevent the proposed plan from being carried to such an extent, as would render it generally useful. They, however, strongly recommend these Establishments to the notice of the less popu-

ious Parishes in the neighbourhood, in which they would be eminently useful : and the Committee will be ready to give every assistance in their power towards the formation of them whenever it may be required.

The extraordinary demand for the Society's publications at the Depository, having occasioned a considerable diminution of the District Fund, the Committee again requested the Clergy in the Town and neighbourhood of Liverpool to recommend the Society from the pulpit, or in such other way as they should deem most advisable, to the benevolence of their respective congregations. Sermons were, consequently, preached, and collections made, in aid of the District Fund, in the following Churches :

	£.	s.	d.
St. Philip's Church.....	45	16	6
St. Thomas's do.....	18	0	6½
Carry forward.....	63	17	0½

Books distributed by the District Committee.

A. D.	1816.	1817.	1818.	1819.	1820.	1821.	Total.
Bibles,	191	200	175	221	215	364	1366
Testaments,	64	112	282	194	146	231	1029
Prayer-Books,	550	961	1135	1124	1538	690	5998
Books & Tracts,	6092	4795	5300	4740	6338	8676	35041
Cards,	4556	7332	6600	8244	8700	8502	43934
	11453	13400	13492	14523	16937	18463	88268

LEICESTER ASSOCIATION.

Extracts from the First Annual Report of the Association for the County of Leicester, of Members of the Society for Promoting Christian Knowledge, and of the incorporated Society for the Propagation of the Gospel in Foreign Parts: read at the Annual Meeting of that Association, held at Leicester on Tuesday, Sept. 18, 1821.

"The Association of Members of the Society for Promoting Christian Knowledge, and of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, resident within the County of Leicester; offer to the Public the following details of their proceedings in relation to the above Societies, since their united and general connection with them.

"The County Association proceed to state through their Committee, the details

Brought forward	£63	17	0½
St. Peter's do.....	12	12	10½
St. Matthew's do.....	4	9	1
St. Nicholas's do.....	15	0	0
St. George's do. Everton..	28	9	6
Formby do.....	3	0	0

£127 8 6

Of the foregoing collections, one-third of the amount, 42l. 9s. 6d. was remitted to the Parent Society, agreeably to its regulations, as a Benefaction for general purposes.

For the information of the Subscribers and friends of this Institution, and that they may be enabled to form a just idea of its great and local utility, the following statement is given of the number of the Society's Publications which have been circulated throughout this Town and its vicinity, from the first opening of the Depository in May 1816, to the 31st of Dec. 1821.

of the measures that have been instituted in each separate District. And in opening this account with a statement of the support conferred on the Society for Promoting Christian Knowledge by the opulent and well-disposed Inhabitants of the County of Leicester, they derive considerable satisfaction from the high, dignified, respectable, and general countenance afforded to that Society throughout the County at large. The following is the number of SUBSCRIBING MEMBERS to the Parent Society throughout the respective Deaneries: viz.

In the Deanery of

Ackley	101
Christianity, or Leicester..	21
Framland and Goscote....	36
Gartree.....	29
Guthlaxton	14
Sparkenhoe	13

Making a Total throughout the County of 211

nd to the *local objects* of the District Committees,

In the Deanery of

Ackley	23
Gartree	67
Sparkenhoe	22

Making a total of.... 112

"The consequence of this extensive support and encouragement afforded to the Society's proceedings, has been the establishment of District Committees, and Local Depositories of the Society's publications, both in the County Town, and in other Districts. In the Deaneries of Ackley, Christianity, Framland and Goscote, Gartree, and Guthlaxton Committees have been opened and established under high and general support: having their respective Presidents, Treasurers, and Secretaries, for the purpose of *ready and immediate* communication with the Parent Society; and in the Deanery of Sparkenhoe a Committee is on the eve of being formed, under circumstances not less favourable, and for purposes *precisely* the same. Thus the whole County will shortly be, both *in form* and *in substance*, connected with the Society in London by means of these local

regulations. With regard to Local Depositories of Books, not only was one established for the convenience and advantage of the County Town and its vicinity at the General Meeting held in April last, but in the Deaneries of Ackley and Gartree Depositories have been opened for some time; the former since April, 1819, the latter since 1815, with considerable usefulness and effect: and one is on the point of being established for the Deanery of Sparkenhoe. The arrangements of the Gartree Deanery in particular, which appear well calculated to give efficiency to this branch of the Society's designs, will be found in the Appendix.

"The next circumstance to be detailed in the proceedings of District Committees, is the distribution of Books which has taken place in each of them respectively: and as no formal statement on this head has ever been presented to the County on any former occasion in a collective shape, it may be interesting to give the total, as far as it has been ascertained and communicated by each District Secretary, since the first establishment of the Committees. The result of the account thus collected is as follows:—

<i>Deanery of Ackley.</i>	1816	1817	1818	1819	1820	1821	Total.
Bibles and Testaments				336	385	474	1195
Prayer Books and Psalters				859	644	625	2128
Tracts, bound and stitched				2650	2258	4558	9466
<i>Deanery of Christianity, or Leicester.</i>							
Bibles and Testaments							3600
Prayer Books and Psalters							5680
Tracts, bound and stitched							22440
<i>Deaneries of Framland and Goscote.</i> (Since 1816.)							
Bibles and Testaments							609
Prayer Books and Psalters							948
Tracts, bound and stitched							3362
<i>Deanery of Gartree.</i>							
Bibles and Testaments	83	67	193	381	136	403	1263
Prayer Books and Psalters	98	64	321	223	191	475	1372
Tracts, bound and stitched	1800	549	1687	1284	971	1339	7649
<i>Deanery of Guthlaxton, no return.</i> <i>Sparkenhoe, ditto.</i>							

Including Market Harborough Depository.

Making a total throughout the County (exclusive of the two Deaneries not returned) of

Bibles and Testaments	6,667
Prayer Books and Psalters ..	10,123
Tracts, bound and stitched..	43,097

Total of the whole County

Distribution.....59,892

"The Collections which have been made, whether *General, District, or Parochial*, throughout the County, exhibit a not less satisfactory result: the following being their distinct and general amount, as collected from the more detailed account to be found in the Appendix.

	£.	s.	d.
General County Collections, in the years 1814, 1815, 1816, 1818, and 1820..	136	14	0
District Collections in the Deaneries of Ackley, and Gartree	261	3	5
Parochial Collections in the Deaneries of Ackley, Christianity, and Framland and Goscote.....	110	10	4
Total....	£508	7	9

"The sums thus collected, whether considered in whole or in part, manifest very clearly the readiness with which appeals to the public in behalf of this important Society are met and answered. And there needs no stronger ground for relying on future success in the continued extension of the benefits of the Society, than is afforded by this single test of the public opinion and interest so clearly manifested in its behalf.

"On the subject of a recent measure adopted and encouraged by the Parent Society, and arising materially from the exigencies of the times, viz. the establishment of *Parochial Lending Libraries*; the plan being at present only in its infancy, the County Association have not a great deal to report. In the District Committee for the Deanery of Ackley, however, four Libraries have been established; and one in the Deanery of Christianity; viz. in the parish of *St. Mary's Leicester* (partially, though not wholly, on the Society's plan); and one in the Deanery of Framland, in the parish of *Melton-Mowbray*. The Members of the County Association are very desirous to recommend this branch of the Society's designs to general adoption: as well from a persuasion of its peculiarly beneficial application to the present state of things, as because it combines the great advantages of *economy, comprehensive in-*

struction, and that instruction blended occasionally with innocent and attractive amusement."

"The Committee for this District was opened in October last: and the Committee have particular satisfaction in observing, after Meetings held at Ashby-de-la-Zouch and Loughborough for this special purpose, thirty-two Associated Members have been added to the Parent Society from this District; the Society having of late years admitted Subscribers of a Guinea Annually, over and above the List of the Members of their Incorporated Body, whose Annual Subscription is Two Guineas. Whilst the Committee have great pleasure in stating to the Public this source of increase to the Society's funds, whereby they doubt not its means of carrying forward its pious and charitable designs will be materially augmented; they at the same time indulge an earnest and well grounded hope, that the new claims on public bounty supplied by a consideration of the moral and religious state of India, will alone supply a sufficient stimulus to the charity of every Christian Patriot in great Britain.

"The Committee therefore beg leave to close the present statement with respectfully submitting to every Member of the Church of England resident within this District, and capable of affording aid (whether much or little) to designs no less important than extensive; that whilst the Missionary cause is daily obtaining and exciting increased and awakened attention; they may find in the Society for the Propagation of the Gospel in Foreign Parts designs scarcely to be answered by the most enlarged and united alms of our whole Church and Nation; and that by throwing their charitable efforts into this particular direction, they become instruments of diffusing to the distant nations, the pure and primitive usages of Church Government and Church Discipline; at the same time that they send along with them, and under their particular influence, the cheering and healing light of genuine, vital, and practical Christianity."

Newbury District Committee.

The Eighth Anniversary Meeting of the Newbury District Committee, of the Society for Promoting Christian Knowledge, was held at that place, on Tuesday the 9th of July. A very numerous Party, consisting of the nobility and gentry resident

in the neighbourhood, met the Mayor and Corporation, and the Clergy of the Deanery, at Breakfast at the Mansion House, and proceeded in a body, from thence to the Parish Church; where an admirable Sermon was preached, by the Rev. T. Rennell, late Christian Advocate in the University of Cambridge, from the 11th and 12th Verses of the xlviiith Psalm; which, in compliance with the unanimous request of the Meeting, he has obligingly consented to publish. At the conclusion of Divine Service, the company adjourned to the National Schools: the Children of which were publicly examined, and acquitted themselves in a manner highly creditable to their Instructors, and entirely satisfactory to the Friends and Supporters of the Institution. The Stewards, were the Right Hon. the Earl of Craven, Lord Lieutenant of the County; B. Wroughton, Esq. Woolley Park; the Rev. T. Arkley, Rector of Shefford; the Rev. H. Magendie, Vicar of Speen.

Society for the Propagation of the Gospel in Foreign Parts.

The Report of this Society, for the Year 1821, has been just published; together with the Sermon preached before the Society, at Bow Church, in February last, by the Lord Bishop of Llandaff. To each of these we propose to direct our attention next month; but must content ourselves for the present, with extracting that part of the Report which relates to the College at Calcutta.

"At the close of the abstract of the preceding year, the Bishop of Calcutta reported, that he had entered into a contract with an architect for the erection of a building upon the site which had been granted by the Supreme Government in India, which, independently of a Chapel, Hall, and Library, of adequate dimensions, should be sufficiently extensive to accommodate two Missionaries on their arrival from England, and twenty students, in addition to the apartments reserved for the Professors. His Lordship at the same

time stated, that he was engaged in preparing a body of statutes for the Government of the College; and these accordingly reached England in the Autumn of 1821, and were submitted to the East India Committee. The many weighty and important considerations which were involved in the adoption of a body of statutes for the Government of an institution, novel in its nature and design, and so comprehensive in its object, demanded from the Committee the utmost caution and deliberation; notwithstanding the great advantages derived from the superior information, and powerful mind of the Right Rev. Framer of these statutes. After repeated meetings, the Committee finally reported to the Board, in January of the present year; and the statutes, with the alterations proposed, have been provisionally adopted by the Society, and transmitted to the Bishop, with an invitation to his Lordship to propose such further alterations as may seem to him expedient.

"It will be seen by the Bishop's correspondence, that it is expected that the buildings will be finished at the conclusion of the present year, by which time it is hoped the plans of the Society will be in active operation, by the admission of a certain number of students, and the arrival in India of two English Missionaries, in conformity with the express wish of the Bishop. It is in contemplation also, to adopt some measures to render the young persons educated at St. John's Wood, available for the purposes of the Society; and should any arrangement of this nature be carried into execution, it cannot fail to be productive of the most lively interest in all the supporters of that establishment, when they see the sons of their brethren, whose forlorn situation at the death of their parents, has claimed for them the protection they now enjoy, educated for the same rank in life, and for the same blessed purpose which their fathers promoted in advancing the interests of Christianity, though in a far distant country.

"Another object has engaged the attention of the Society, without which the establishments at Calcutta would be incomplete, namely, the formation of a College Library, both for the uses of the Professors in their Oriental studies, and those of the Students; the peculiar nature of many of the books required for this purpose, has involved the Society in a heavy charge on this account, and they feel disposed to invite their friends to contribute to this object either by pecuniary donations or presents of books, which will be

thankfully received, and the names of the donors entered in the catalogue. Ten theological scholarships, and the same number of lay scholarships, have been founded by the Society for Native or European youth, educated in the principles of Christianity, and the sum of 1000*l.* per annum, appropriated to that special purpose. The ordinary age of admission is fourteen, exceptions to be admitted under special circumstances. It is competent also for individuals to found scholarships at the College, at the rate of not less than 5000 sicca rupees. The first appointment to be in the nomination of the Founder, under such limitations as may be fixed by the statutes.

"The Society cannot fail to congratulate themselves and the public, upon the prospect which has been opened to their views: since the commencement of their operations in India, no one unfavourable circumstance has occasioned the slightest interruption to their undertaking; on the contrary, the public authorities, and individuals of the highest character and respectability, have united in offering those encouragements which will be most essential to its success. To render the site of the College, and its inclosure more complete, Charles Theophilus Metcalf, Esq. hath transferred to the Society in fee, a piece of ground adjoining to that which was originally granted by the Supreme Government, by which arrangement, the Institution will be furnished with every accommodation, which its most zealous supporters can desire.

"The Bank of Bengal receives donations for the Society in aid of the funds of the College, and the sums subscribed in July, 1821, were,

	Rupees.
From Major-Gen. Sir Geo. Ashe,	500
G. Chester, Esq. Patna,	300
H. G. Christian, Esq. Cawnpore,	300
W. W. Bird, Esq.	200
W. H. Valpy, Esq. ditto,	200
Colonel Penson, Tutteh Cush,	100
Rev. Dr. Corrie, Calcutta,	100
G. Wardle, Esq. Allahabad,	200

"In addition to 4000 sicca rupees from the Lord Bishop of Calcutta, towards the fitting up of the College Chapel.

The following explanation of the state and objects of the College is extracted from a note to the Bishop of Calcutta's Sermon reviewed in our last Number.

"The Appeal is now made in the Diocese of Calcutta, by the partial distribution of the preceding Sermon and of the State-

ments annexed to it, in the hope that they who are zealous for the diffusion of Truth and Knowledge, through the Eastern world, such especially as are solicitous that the Established Church should maintain its just rank in this great undertaking, will find enough in the present attempt, to merit their encouragement and patronage. It may be proper, however, in reference to an Institution, of a character in some respects so new in India, to point out in what way, they who may be generally disposed to promote it, may appropriate their Benefactions; at the same time suggesting in what departments of the College expenditure, their aid will, for the present, be most urgently required. The whole may be classed under the heads of

1. Missionary Stations.
2. Scholarships in College.
3. The College Library.
4. The College Press.
5. Christian Schools.
6. Native Schools.
7. The Fabric Fund.
8. General Purposes.

"1. The Society in founding the College, contemplates the Establishment of Missionary Stations, wherever an opening shall seem to present itself for accomplishing their benevolent purposes. To supply such stations with Missionaries and their proper Assistants, and to keep up a never-failing succession of them is their primary object; to which every thing else is collateral and subsidiary. But before this can be effected, it is obvious that Students must be maintained in the College and duly prepared for their allotted labours. It may seem, therefore, that the question of supplying Stations is posterior to that of maintaining Students, and may thus be for the present postponed; it must be considered, however that the admission of Students into the College must in great measure be regulated by the prospect of a provision for them afterwards; and such provision will be generally (although not invariably, in respect of Schoolmasters) by their appointment to some Missionary Station. It is, therefore, of the greatest importance, that the public benevolence as applicable to this head, should show itself early, and in truth it is the point, to which above all others, the Society may be presumed to wish, that attention should be directed. Benefactions, therefore, made specially applicable to this Department, will be suffered to accumulate, until such stations can be actually formed.

"2. The foundation of Scholarships is only second in importance to the preceding head, and even prior to it in actual opera-

tion. A Scholarship; it is computed, taking the average on the difference of expence in maintaining European Students (or those of European habits) and natives, and reckoning on a moderate rate of Interest, may be founded and endowed for 5000 Sica Rupees. On the Interest of this sum one Student at a time may be constantly educated in the College, free of every charge: and every Scholarship so endowed will, as in our English Universities, be for ever denominated from the name of the Founder, who moreover will have the privilege of recommending the first Scholar, being a youth duly qualified according to the Statutes, and to be subject in all respects to their operation. Other sums, however small, being directed to be appropriated to this object, will be applied to the maintenance of a Student, when the aggregate shall be found sufficient.

"3. The College Library is calculated to receive nearly 5000 volumes. It will be desirable to store it with the most approved works in Theology, especially of the great Divines of the Church of England; in Biblical Criticism; in Ecclesiastical and general History; in Oriental Literature, including Dictionaries and Grammars; with Classical Authors, and with a few Books of Science; the purchase of all which will obviously be attended with considerable expence.

"4. The College Press, will, it is hoped, embrace an important and efficient department of the College labours. For the expence of printing versions of the Holy Scriptures, if a statement already alluded to may be credited, provision for some time will probably have been made; but for printing versions of the Liturgy, of short religious Treatises and Tracts, such as those of the Society for promoting Christian Knowledge, of Elementary Books of Science, and of School Books, a considerable Fund will in time be required; and from the very commencement of the College labours something may be attempted in this way.

"5 and 6. Both Christian and Native Schools are within the contemplation of the Society. One of the former kind will be indispensable to every Missionary Station, and such might be established to great advantage in some instances, where no Missionary Station could conveniently be formed. In Native Schools the elements of useful knowledge and the English Language will be taught, wherever it may seem desirable, without any immediate reference to Christianity. In either case, it will be among the objects of the College to supply

Masters well qualified for the undertaking. The provision for such while they remain in College, will fall under the second head of expenditure; and for those who shall be attached to Stations, under the first head; all other Schools would form a distinct concern.

"7. Great inconvenience has been sometimes sustained by Collegiate and similar Institutions, where no provision had been made to preserve the fabric, or to restore it, when fallen into inevitable decay. The College Buildings, it is expected, will be of as durable construction, as any which have lately been erected in this country; but the expediency is manifest, especially considering the ravages made by the climate, of having a small Fund in reserve, the accumulations of which would remove all apprehension.

"8. Under the head of Benefactions to General Purposes must evidently be understood sums applicable, according to the intention of the Donor, not only to any of the objects already specified, such as in the judgment of the Society and the College Authorities may be deemed most conducive to carrying on the designs of the Institution, but generally to any expences which may arise, and are unavoidable in such an establishment, as to the payment of the Salaries of the Moonshes, Pundits, and Servants: every thing, in fact, which is implied in an appeal to the public liberality, is comprised under this head; and the minute enumeration of the proposed branches of expenditure is intended, partly to exhibit more fully the objects of the Institution, and partly, where there may be a strong feeling of preference towards any one of them, to allow it the means of shewing itself, and thus of stimulating others in the same course of benevolence. At the same time it is suggested, that although all the objects enumerated will be essential to the Institution in that state of activity and extensive usefulness, which through the blessing of Providence its Founders hope it may attain, yet some of them are identified with the very commencement of its labours, and on the accomplishment of these its further exertions must depend. It remains only to be noticed, that Benefactions in support of the College will be received by the Venerable the Archdeacons within their respective Archdeaconries, or may be transmitted through any other channel to the Bank of Bengal, or other the Treasurer for the time being, to be placed to the account of the *Incorporated Society for the Propagation of the Gospel in Foreign Parts*, in aid of the Funds of their Missionary Establish-

ments, called Bishop's College near Calcutta, under the head of ————

All such Benefactions will be thankfully acknowledged, and recorded in the *Annual Abstract of the Society's Proceedings*, published in London, of which copies

will be distributed in India : and of all Benefactions and Legacies of more than ordinary amount, the remembrance will be perpetuated in the *Commemoration of Founders and Benefactors* to be solemnized annually in the College Chapel.

ECCLESIASTICAL PREFERMENTS.

Eaudinel, Bulkeley, M.A. Bodleian librarian and late fellow of New college, Oxford, to the rectory of Haughton-le-Skerne, near Darlington, vacant by the death of the rev. Thomas Le Mesurier; patron, the Hon. and Right Rev. the Lord Bishop of Durham.

Bennett, S. M.A. to the rectory of Walton on the Hill, Surrey; patron, Dame Ann Paston Gee, of Beddington Park, Surrey.

Blackwood, Mr. to the archdeaconry of Ross, vacant by the promotion of Dr. Bissett to the see of Raphoe.

Bliss, Philip, D.C.L. and fellow of St. John's college, to be one of the Under-Librarians of the Bodleian Library.

Breeks, J. M.A. fellow of Queen's college, Oxford, to the vicarage of Carisbrooke, in the Isle of Wight, with the chapels of Newport and Northwood annexed, vacant by the death of the rev. Thomas Dalton, B.D.; patrons, the Provost and Fellows of that Society.

Butcher, E. R. M.A. of University college, Oxford, to the perpetual incumbency of the Chapel Royal, Brighton.

Calvert, T. B.D. fellow of St. John's college, and Norrisian Professor of Divinity, to the rectory of Holme, with the vicarage of Holme in Spalding Moor annexed; patrons, the Master and Fellows of that Society.

Dupuis, Charles Saunders Shelton, M.A. scholar of Pembroke college, to be domestic chaplain to the marquis of Hertford.

France, Isaac Newton, curate of Ashton-under-Line, to the perpetual incumbency of Stayley Bridge; patron, the Earl of Stamford.

Hale, T. to be one of the domestic chaplains to the Marquis of Salisbury.

Hall, James, to the living of Great Bedwin, Wilts; patron, the Marquis of Aylesbury.

Harvey, George Ludford, B.A. of Sidney Sussex college, Cambridge, to be one of the domestic chaplains to his royal highness the Duke of York; also to the vicarage of Digworth, Leicestershire; patrons, the Worshipful Company of Haberdashers.

Loftus, Arthur, B.A. to the rectory of Helthoughton, with Rainham, St. Martin, Norfolk; patron, William Ainge, Esq. of Essex-street, London.

Lonsdale, John, M.A. late fellow of King's college, Cambridge, and now domestic chaplain to the Archbishop of Canterbury, to the rectory of Merham, Kent; patron the Archbishop of Canterbury.

L'Oste, C. N. M.A. to the rectory of Claxby Pluckacre, Lincolnshire; patron, the hon. and rev. Champion Dymoke.

Lovell, Trefusis, M.A. rector of St. Luke's, London, to the vicarage of St. Sepulchre, Northampton; patron, T. Butcher, Esq.

Middleton, David, M.A. to the rectory of Crux Easton; patron, Richard Godman Temple, Esq. Bath.

Pepys, Henry, B.D. fellow of St. John's college, Cambridge, to the rectory of Moreton, Essex; patrons, the Master and Fellows of that Society.

Pritchard, William, M.A. chaplain to his royal highness the Duke of Sussex, to the rectory of Great Yeldham, Essex; patron, sir William Rush, of Wimbledon.

Sherer, George, M.A. fellow of New college, Oxford, to the vicarage of Marshfield, Gloucestershire; patrons, the Warden and Fellows of that Society.

Silvester, Thomas, to be one of the domestic chaplains to the Duke of Buckingham.

Thompson, William, M.A. of Queen's college, Oxford, to be head master of

the grammar school at *Appleby, Westmoreland*.

Tindall, W. M.A. head master of *Wolverhampton Free Grammar School*, to the perpetual curacy of *Holme, in Lancashire*.

UNIVERSITY OF OXFORD.

OXFORD.—In the act, Tuesday, July 2, the number of regents was, doctors in divinity, 5; doctors in civil law, 3; masters of arts, 146.

Degrees conferred, July 3.

MASTER OF ARTS.—The rev. Arthur Johnson, fellow of *Wadham college*.

BACHELOR OF ARTS.—William Robert Crotch, fellow of *New college*.

July 6, the last day of act term:

BACHELOR AND DOCTOR IN MEDICINE.—Rev. Thomas Falconer, of *Bath, M.A.* sometime fellow of *Corpus Christi college*, grand compounder.

BACHELORS IN MEDICINE.—George Hall, *M.A.* sometime of *Pembroke college*, and now of *University college*; Francis Bissett Hawkins, *M.A.* of *Exeter college*.

Also, licenses to practise in medicine were granted to all three.

MASTERS OF ARTS.—Rev. William Henry Cooper, *Exeter college*, grand compounder; Henry Watson Wilder, *Oriel college*; rev. Francis Bazett Grant, *Christ church*.

BACHELORS OF ARTS.—John Wilkins, (incorporated from *Dublin*) *St. Edmund hall*; Charles Griffiths, *Exeter college*; William Veale Hennah, *Exeter college*.

The whole number of degrees in act term was, D.D. 2; Med. 1; B.D. 1; B. Med. 3; M.A. 44; B.A. 69; Matriculations, 72.

July 15.

The degree of **DOCTOR IN CIVIL LAW** was conferred by diploma on his Royal Highness **CHRISTIAN FREDERICK, Prince of Denmark**, who lately honoured the university by his gracious visit, accompanied by his amiable consort, the Princess of Denmark.

June 17.—George Hall, esq. of *Pembroke college*, was appointed travelling fellow, on *Dr. Radcliffe's* foundation.

June 18.—William Stone, esq. *B.A.* of *Brasenose college*, was elected a fellow of that society.

June 30.—Mr. Richard Bethel, *M.A.* of *Wadham college*, was elected fellow, and Mr. Peter Cotes, scholar of that society.

Same day, Mr. Sidney W. Cornish, **REMEMBRANCER, No. 44.**

B.A. of *Exeter college*, was elected fellow of that society.

July 1.—Mr. Edward Turnour was admitted fellow of *St. John's college*, and Mr. Nixon and Mr. Thorpe were admitted scholars of the same society.

July 4.—Mr. James Hughes, of *Jesus college*, was elected scholar of that society.

July 5.—Mr. Charles Pilkington was admitted fellow of *New college*.

July 10.—The annual election commenced at *Winchester college*, when the rev. Samuel Gauntlett, *D.D.* (warden of *New college*), the rev. P. N. Shuttleworth, *M.A.* and the rev. Robert Allen, *B.C.L.* fellows of the above society, the electors, were received at the college gates a little before eight o'clock by the warden, the vice-warden, and Dr. Gabell. An elegant latin oration was delivered at the entrance of the middle gate by Mr. Hall.

July 11.—His Majesty's gold and silver medals were adjudged as follow:

ENGLISH VERSE—“Subjection to vice is real essential slavery”—Mr. Sewell, a gold medal.

LATIN PROSE—“Georgius Quartus Britanniarum Rex coronatus”—Mr. Smith, a gold medal.

“Lord Strafford's speech before sentence passed upon him by the lords for treason”—Mr. Hall, a silver medal.

“Galgaci Oratio ad Milites”—Mr. Moberley, a silver medal.

July 24.—John Willis, *M.A.* was admitted fellow of *Magdalen college*, for the county of *Wilts.* and Mr. Richard Durnford was elected *demey* of the same society, for the county of *Berks.*

UNIVERSITY OF CAMBRIDGE.

Degrees conferred June 29.

BACHELOR OF ARTS.—James Parker of *St. Peter's college*.

July 1.

HONORARY MASTER OF ARTS.—Sir Ralph Abercrombie Anstruther, bart. of *Trinity college*.

July 2, being commencement day.

DOCTORS IN DIVINITY.—The rev. William Ainger, of *St. John's college*, superintendent of the *Clerical Institution* at *St. Bees, in Cumberland*; the rev. John Jellery, of *St. John's college*.

DOCTOR IN PHYSIC.—Cornwallis Hewett, esq. *Downing Professor of Medicine*; John Carr Badeley, esq. of *Caues college*.

MASTERS OF ARTS.—W. H. Roberts, *King's college*; R. A. Roberts, *R. Skin-*
3 T

ner, C. Smith, F. Bushby, J. Littler, E. Bray, and F. Jefferson, *Peter's college*; A. Burnaby, R. Formby, B. Hanbury, E. Hamond, William Brougham, Goodeve Harrison, George Jones, Thomas Newman, and J. Macdonald, *Jesus college*; H. Blades, Robert Brandt, M. Vernon, J. Hodgson, W. Fitzhugh, G. Tapps, E. Tunno, G. Parry, H. Southern, R. Dalzell, W. Sydney Walker, J. E. Blunt, W. Bradney, J. Pemberton, R. Ward, C. B. Tayler, T. Thorpe, W. Bayne, W. Strickland, W. N. Letson, William Mansel, G. Strachey, J. Mather, I. Wood, W. Emsley, T. Ainsworth, S. Lloyd, C. Long, H. Thornton, J. Bradney, C. Kendall, C. Way, J. Athawes, H. Duncomb, Edward Woodbridge, E. Popple, H. Lloyd, T. Hodgson, W. Totten, H. Hastings, Henry H. Harnage, S. Mansel, H. Owen, Wade Brown, J. Egremont, and F. Drewe, *Trinity college*; J. William Trevor, H. Jarrett, W. Russell, T. Robertson, G. Cooper, W. Richardson, William M. Praed, C. Helyar, S. F. Milford, A. Wale, W. Horton, A. Brown, Cornwallis Smalley, E. Stanley, D. Nihill, H. Boutflower, C. Covey, G. Pease, T. Lumb, J. Newton, E. Bulmer, T. Pearce, C. Heycock, and W. Heberden, *St. John's college*; Henry Hubbard, B. Goe, J. Holroyd, J. Upton, and G. Egremont, *Catharine hall*; J. Cape, S. Clissold, J. Kitchener, H. Moore, T. Fawcett, J. Davies, A. Loftus, D. Olivier, and E. Page, *Clare hall*; W. Wilkinson, H. Green, George Gilbert, and G. Kent, *Corpus Christi college*; J. King, J. Dewe, R. Rabett, T. Mills, R. Simpson, W. Ward, R. Remington, J. Collinson, William H. Walker, and T. Champney, *Queen's college*; E. Ash, A. Fitz-Adam, E. Rolls, Charles Goodrich, and R. Hadwen, *Christ's college*; C. Porter, R. Harmar, and J. Coyte, *Caius college*; W. Wyatt, G. Turner, and C. Evans, *Pembroke college*; E. Rhodes, J. Fisher, M. Randall, and E. Boteler, *Sidney college*; J. Carwardine, E. Heelis, W. Drage, H. Gery, and Brampton Gurdon, *Emmanuel college*; H. Rycroft, *Trinity hall*.

July 4.

LICENTIATE IN PHYSIC.—John Spurgin, esq. of *Caius college*.

MASTER OF ARTS.—John Commerell, esq. of *Trinity college*.

June 22.—The annual prizes of fifteen guineas each, given by the representatives in parliament of this University, for the best Dissertations in Latin Prose, were adjudged as follows:

SENIOR BACHELORS.

Populus diversis eadem instituta parum conveniunt.

Arthur Barton, } *Scholars of Trinity college.*
Ralph Lyon, }

MIDDLE BACHELORS.

Astronomiæ laus et utilitas.

Alfred Olivant, } *Scholars of*
James Alexander Barnes, } *Trinity coll.*

Sir William Browne's gold medals for the Greek ode, and for the Greek and Latin epigrams, were adjudged to Winthrop Mackworth Praed, of *Trinity college*.—Subjects.

Greek Ode.—*Pyramides Ægyptiacæ.*

Greek Epigram.—*Ἐπὶ τοῖς δῖται, καὶ οὐκ ἐπὶ.*

Latin Epigram.—*nugæ seria ducunt.*

In mala.

No Latin Ode adjudged.

The Porson prize for the best translation of a passage from Shakespeare into Greek verse, was adjudged to William Barham, of *Trinity college*.—Subject.

Julius Cæsar, Act. iv. Scene 3. beginning with "Come Antony, and young Octavius," &c. and ending with "— and leave you so."

June 29.—At a congregation this day, the rev. H. Pearce, *M.A. conduct of King's college*, and the rev. A. E. Henshaw, *M.A. of Trinity college*, were appointed deputy proctors.—The rev. Edward Bushby, *M.A. fellow of St. John's college*, and the rev. Thomas Shelford, *M.A. fellow of Corpus Christi college*, were appointed deputy taxors.

July 2.—Mr. John William Glendall, *B.A.* was elected a *Shirne fellow of Catharine hall*.

July 4.—William Clayton Walters, esq. of *Jesus college*, was elected a *fellow of that society*.

July 19.—J. H. Hall, esq. *LL.B.* was admitted into the fellowship of *Trinity hall*, vacated by the marriage of G. Bankes, esq. *M.P.*

July 26.—A grace having passed the senate to the following effect: "that those to whom the Sunday afternoon turns, and the turns for Christmas Day and Good Friday are assigned, shall from the beginning of October 1822, to the end of May 1823, provide no other substitute than such as should be appointed in conformity with that grace." The following persons have been elected, each for the month to which his name is affixed:

1822.

October.—The Hulsean Lecturer.

November.—Rev. J. Lonsdale, *King's col.*

December.—Rev. T. Chevalier, *Cath.*

1823.

January.—Rev. T. Shelford, *C. C. C.*

February { The Lord Bishop of Peterborough.

{ Lady Margaret's Professor.

March .. —Rev. G. Skinner, *Jesus col.*
 April } The Hulsean Lecturer.
 May }

ORDINATIONS.

At an ordination, held at Salisbury Cathedral, on Sunday, July the 14th, the Lord Bishop of that diocese admitted the following persons into holy orders:

DEACONS.—William Batchellor, *B.A. late of Exeter college, Oxford*; William Cookesley Thompson, *B.A. Wadham college, Oxford*; John Sloper, *Queen's college, Oxford*; Thos. Smith, *B.A. Queen's college, Oxford*; George Dewdney, *B.A. Queen's college, Oxford*; Thomas Foster, *B.A. Emmanuel college, Cambridge*; William Huntington, *B.A. Trinity college, Cambridge*; Henry Thomas Burns, *B.A. Trinity college, Cambridge*; Hen. Good, *S.C.L. Trinity hall, Cambridge*; John Hooper, *scholar of Trinity college, Cambridge*; William Wigzell Jordine, *B.A. Christ's college, Cambridge*; John Horsley Dakins, *S.C.L. Trinity college, Cambridge*.

PRIESTS.—William John Gilbert, *M.A. Braenose college, Oxford*; George Percival Sandilands, *Trinity college, Oxford*; John Pierce Maurice, *M.A. Brasenose college, Oxford*; George Thomas, *B.A. St. Mary hall, Oxford*; Thomas Tayler; Henry John Duncombe, *B.A. Trinity college, Cambridge*; Chas. Wesley, *Christ college, Cambridge*; John Slingsby, *M.A. fellow of King's college, Cambridge*; George Baker Norris, *Literate*.

MISCELLANEOUS INTELLIGENCE.

BERKSHIRE.

Married.—The rev. Harvey James Sperling, *M.A. son of Henry P. Sperling, esq. of Park-place, domestic chaplain to the Earl of Rocksavage, and rector of Papworth St. Agnes, to Ann, eldest daughter of the late John Macnab, esq. of Newton, Perthshire.*

Died.—After a short illness, at his residence, Calcot Park, near Reading, the rev. William Beville, *M.A. rector of Enford, Somerset, and chaplain to the duke of Manchester.*

CHESTER.

Died.—Aged 49, the rev. James Ireland, *M.A. of Trinity college, Cambridge, head master of the Grammar School in that city, rector of Thurstaston, and one of the minor canons of that Cathedral.*

CORNWALL.

Died.—The rev. T. Penwarne, *perpetual curate of St. Germaines.*

DURHAM.

Died.—At Seaton-Carew, in the 66th

year of his age, the rev. Thomas Le Mesurier, *B.D. rector of Haughton-le-Skerne, near Darlington, and formerly fellow of New college, in the University of Oxford.*

ESSEX.

Married.—The rev. W. Wilson, *vicar of Elmstead, to Miss Anderson, daughter of the late J. Anderson, esq. of Swinthaite-hall, in Wensleydale, Yorkshire.*

Died.—The rev. Charles Wood, *M.A. late fellow of Baliol college, and rector of Tendring. The living is in the gift of the master and fellows of that society.*

HANTS.

Died.—At Ashley Hill, near Lymington, the rev. William Hooper, *B.D. formerly fellow and tutor of University college, Oxford, rector of Mercunton, Yorkshire, and perpetual curate of Milton, in the New Forest, Hants.*

LANCASHIRE.

Married.—At Manchester, the rev. A. Hepworth, to Miss Bailey.

LEICESTERSHIRE.

Died.—Aged 55, the rev. Samuel Geo. Noble, *rector of Frowlesworth.*

MIDDLESEX.

Married.—At St. Mary-le-Bone church, the rev. John George Storie, *rector of Stow Maries, Essex, to Elizabeth, eldest daughter of sir John Per-ring, bart. of Membrand House, Devon.*

Married.—The rev. Joseph Duncan Ostrehan, to Anne, youngest daughter of Robert Withy, *esq. of Buckingham-street.*

Died.—In the 82d year of his age, the rev. Colston Carr, *LL.B. vicar of Ealing.*

MONMOUTHSHIRE.

Died.—Aged 70, the rev. John Evans, *vicar of Newport, and formerly fellow of Worcester college, Oxford.*

NORTHAMPTONSHIRE.

Married.—The rev. James William Arnold, *M.A. son of the late George Arnold, esq. of Ashby Lodge, and Mirables in the Isle of Wight, to the lady Mary Howard, third daughter of the late earl of Wicklow.*

Married.—The rev. John Lucas Sutton, *vicar of Weekley, and rector of Oakley Parva, to Miss Bowan, of Euston Place, New Road, London.*

Married.—The rev. John Otter, of Walgrave, to Mary, eldest daughter of John Scott, *esq. of Penge Place, Surrey.*

Died.—The rev. Charles Proby, *rector of Stanwick, and a prebendary of the cathedral of Lincoln.*

Died.—In his 55th year, the rev. C. H. Tuffnell, vicar of *All Saints, Northampton*, and formerly of *Trinity college, Cambridge, B.A. 1791*.

NOTTINGHAMSHIRE.

Married.—The rev. Edward Anderson, rector of *Hickling*, to Ann, youngest daughter of the late Dr. Paley, arch-deacon of *Carlisle*.

OXFORDSHIRE.

Married.—The rev. Mr. Abbiss, to Elizabeth, daughter of the late W. R. Stanente, esq.

Married.—By the hon. and right rev. the lord bishop of Oxford, the rev. Newton Smart, B.A. of *University college, Oxford*, to Mary Susanna, only child of Stephen Groombridge, esq. *Blackheath, Kent*.

Married.—The rev. Francis Lear, M.A. fellow of *Magdalen college, Oxford*, to Miss Isabella Majendie, fourth daughter of the Bishop of Bangor.

Married.—George Rowley, D.D. master of *University college, Oxford*, to Juliana Elizabeth, youngest daughter of the late rev. Thomas Ripley.

Died.—At *Steeple Aston*, aged 59, the rev. Robert Lamlee Kenning.

SOMERSETSHIRE.

Married.—At *St. Stephen's church, Bristol*, the rev. James Evans Phillips, M.A. of *Queen's college, Oxford*, to Mary Anne, second daughter of Benjamin Bickley, esq. of *Bristol*.

Died.—The rev. T. A. Salmon, prebendary of *Wells*, and rector of *Rodney Stoke, Somerset*.

Died.—Aged 30, the rev. R. Darch, rector of *Milverton*.

Died.—At *Ilminster*, the rev. J. H. Mules, vicar of *Ilminster and Muchelney*, and upwards of 30 years master of the *Free Grammar School* at the former place.

SOUTHAMPTON.

Married.—The rev. William Gooch, only son of colonel W. Gooch, and grandson of sir Thomas Gooch, of *Benacre Hall, bart.* to Anne, daughter of the late Herbert Newton Jarritt, esq. of *Grove Place, near Southampton*, and of *Golden Grove, in the island of Jamaica*.

SURREY.

Married.—The rev. J. E. Gibson, of *Cobham*, to Caroline, youngest daughter of Henry Swann, esq. M.P. for *Penryn*.

SUSSEX.

Died.—At *Guildford*, the rev. Thomas

Russell, upwards of 30 years rector of *West Clandon*.

Married.—The rev. P. Thomas Hicks, rector of *Ardingly*, to Catherine, youngest daughter of the late Admiral Peyton, of *Wakehurst Park*.

WARWICKSHIRE.

Married.—The rev. J. M. Knott, of *Lincoln college, Oxford*, to Ann Maria, eldest daughter of E. P. Reading, esq. of *Penny Compton*.

Died.—In his 62d year, the rev. Edward Trotman, vicar of *Radway and Ratley*, and perpetual curate of *Chester-ton*.

WILTSHIRE.

Married.—The rev. John Andrew Methuen, vicar of *Corsham*, and youngest son of the late Paul Cobb Methuen, esq. to Louisa Mary, youngest daughter of John Fuller, esq. of *Neston Park*.

WORCESTERSHIRE.

Married.—The rev. Robert Vaughan, of *Worcester*, to Susan, second daughter of Captain Ryall, of *Weymouth*.

YORKSHIRE.

Married.—At *Moreton Say*, the rev. Charles Cooper Cholmondeley, of *Brasenose college, Oxford*, rector of *Mar-ton*, eldest son of Charles Cholmondeley, esq. of *Knutsford*, to Mary, only daughter of the late rev. Reginald Heber, of *Malpas, Cheshire*, and *Hodnet, Shropshire*, and sister of Richard Heber, esq. M.P. for the university of *Oxford*.

Married.—The rev. W. D. Willis, M.A. vicar of *Kirkby in Cleveland*, to Dorothy, youngest daughter of the late William Stevenson Preston, esq. of *War-cop Hall, Westmorland*.

Married.—At *Maldon*, the rev. Wm. Vernon, incumbent of *Grimbleton*, to Miss Kemball, of the former place.

Married.—The rev. T. Wood Simpson, rector of *Thurnscoe, Yorkshire*, to Mary, daughter of Mrs. Welch, of *Harley-street, London*.

Married.—The rev. John Halton, rector of *St. Peter's, Chester*, and vicar of *Clapham*, to Margaret, third daughter of the late Nicholas Taylor, esq. of the *Island of Antigua*.

Married.—The rev. Henry Bowen Cooke, to Julia Mary, daughter of W. R. L. Serjeantson, esq. of *Camp Hill*.

WALES.

Married.—By the rev. Nicholas Roch, D.D. the rev. J. Strange Dandridge, M.A. fellow of *Worcester college, Oxford*, to Susan, second daughter of W. Williams, esq. of *Tenby, Pembrokeshire*.

Died.—After a short, but severe illness, the rev. Thomas Lloyd, *M.A. curate of Llannost, in the diocese of St. Asaph.* He was formerly a scholar of *Jesus college, Oxford.*

SCOTLAND.

Married.—At *Winfield House, East Lothian,* the rev. W. Walter, *M.A. of St. John's college, Cambridge,* to Lillias, daughter of the late Spencer Cochrane, esq. of *Whinfield.*

Died.—At *Raynie, Aberdeenshire,* aged 79, the rev. James Milne.

IRELAND.

Married.—At *St. Kevin's church, Dublin,* the rev. F. Syngé, of *Rathmure castle, King's County,* to Julia Anne, third daughter of the late colonel Edward Macdonnell, of *Newhall, county of Clare.*

Died.—The rev. Thomas Radcliffe, *rector of Ardmore,* in the county of *Antrim, Ireland.*

MONTHLY LIST OF PUBLICATIONS.

A Respectful Letter to the Earl of Liverpool, K. G. First Lord of his Majesty's Treasury, &c. &c. &c. occasioned by the Speech imputed to his Lordship at the Isle of Thanet Bible Society Meeting, October 17th, 1821. By the Rev. H. H. Norris, *M.A. Perpetual Curate of St. John's Chapel, Hackney; Prebendary of Llandaff, and Chaplain to the Earl of Shaftsbury.* 7s.

The Collects prefixed to the Epistles and Gospels, in the Liturgy of the United Church of England and Ireland, catechetically explained; with a View to promote in the Minds of young Persons an early Veneration and Attachment for the Book in which they are contained, the Church by which they are provided, the holy Source from which they are derived. By the Rev. John Radcliffe, *M.A. Rector of St. Anne, Limehouse, Middlesex; Vicar of Teynham and Doddington, Kent; Chaplain to the Lord Bishop of Bath and Wells; and formerly Fellow of Brasenose college, Oxford.* 12mo. 5s.

Observations on the Metrical Version of the Psalms, made by Sternhold, Hopkins, and others: with a View to illustrate the Authority with which this Collection was at first admitted, and how that Authority has been since regarded, in the public Service of the Established Church of England; and thence to maintain, in this venerable Service, the Usage of such Metrical Psalmody only as is duly authorized. With Notices of other English metrical Versions of the Psalms. By the Rev. Henry John Todd, *M.A. F.S.A. Chaplain*

in Ordinary to his Majesty, and Rector of Settrington, County of York. 8vo. 4s.

Six Village Sermons on some of the relative Duties. By the Rev. Edward Bevens, *M.A. late Fellow of Oriel College, Oxford.* 1s. 6d.

The Apostolic Labour of a Church of England Association; a Sermon, preached in the Abbey Church, Bath, on Thursday, April 25th, 1822, before the Bath District Society for Promoting Christian Knowledge. By the Rev. C. M. Mount, *M.A. late fellow of Corpus Christi College, Oxford; Rector of Helmdon; and one of the Ministers of Christ Church, Bath.* 1s. 6d.

A Sermon addressed to the Members of Three Benefit Clubs, assembled for Public Worship at the Chapel of Ease in Billericay, on Whit Monday, May 27th, 1822. By the Rev. John Thomas, *A.M. Vicar of Great Burstead, Essex, and Chaplain to his Royal Highness the Duke of Sussex.* 1s.

A Sermon, preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts; at their Anniversary Meeting, in the Parish Church of St. Mary-le-Bow, on Friday, February 15, 1822. By the Right Rev. William, Lord Bishop of Llandaff, together with the Report of the Society for the Year 1821, to which are annexed Lists of the Society's Missionaries, Catechists, and School-masters, and of the incorporated and associated Members of the Society. 4s.

Farewell, a Sermon, preached in the Parish Church of St. Mary, Islington, on Sunday, June 20, 1822, on Occasion of resigning the Lectureship of that Parish. By the Rev. George Gaskin, D.D. Prebendary of Ely, and Rector of St. Bene't Gracechurch, London, and of Stoke Newington, Middlesex. 1s. 6d.

Sermons, on Confirmation, and an Address delivered after administering that holy and apostolic Rite. By the late Right Rev. Theodore Dehon, D.D. Bishop of the Diocese of South Carolina. 1s. 6d.

An Appeal to Revelation in support of the Doctrine of the Divinity of Christ: being a Series of Six Lectures delivered in the Parish Church of Great Coggeshall, Essex, during the Season of Lent, 1822. By the Rev. E. W. Matthew, Vicar. 8vo. 6s.

The Dangers to which the Church of Christ is exposed, both from without and within: a Sermon, preached at the Primary Visitation of the Right Rev. Lord Bishop of Winchester, on Wednesday, June 12, 1822, in the Parish Church of Kingston upon Thames. By Joseph Allen, M.A. Prebendary of Westminster, and Vicar of Battersea. 4to. 1s. 6d.

A Sermon, on the Sacrament of the Lord's Supper. By the Rev. S. E. Phor-seat, M.A. 1s.

The Duty and Importance of Free Communion, among real Christians of every Denomination, especially in the present Period; with some Notices of the Writings of Messrs. Booth, Fuller, and R. Hall, on this Subject. 1s. 6d.

A Charge, delivered to the Clergy of the Diocese of Winchester, at the Primary Visitation of that Diocese in June and July, 1822. By George Tomline, D.D. F.R.S. Lord Bishop of Winchester, Prelate of the Most Noble Order of the Garter. 4to. 2s. 6d.

Sermons, on Subjects Doctrinal and Practical. By the Rev. Henry White, A.M. Curate of Allhallows, Barking, Tower-street, &c. &c. 2 vols. 8vo. 1l. 4s.

A Vindication of the End of Religious Controversy, from the Exceptions of the Right Rev. Dr. Thomas Burgess, Lord Bishop of St. David's, and the Rev. Richard Grier, A.M. By the Rev. J. M. D.D. F.S.A. 8vo. 8s.

The Athanasian Creed vindicated, with a Prefatory Letter to the Archdeacon of Cleveland, and an Appendix on Archbishop Tillotson's presumed "Wish that we were well rid of it." By the Rev. James Richardson, M.A. of Queen's College, Oxford, Vicar of Huntington, one of the Vicars Choral of York Minster, and Curate of St. John's. 3s. 6d.

A Vindication of certain Strictures on a Pamphlet entitled "Remarks, &c. Oxford, 1820," in Answer to "a Reply, &c. Oxford, 1821." By the Rev. S. Lee, Professor of Arabic in the University of Cambridge. 3s.

A Discourse on the Institution of the Holy Sacrament, abridged from Bishop Jeremy Taylor's Worthy Communicants. By a Member of the Established Church. 4s.

Lectures on the Psalms. By the late Rev. John Ewart. 8vo. 10s. 6d.

Sermons. By Jonathan Walton, B.D. Trinity College, Rector of Birdbrook. 2 vols. 8vo. 1l. 1s.

The Conduct to be pursued by the Clergy of the Church of England, with respect to the Evils of Blasphemy and Enthusiasm considered, in a Sermon, preached in the Abbey Church of St. Alban's, on Tuesday, July 9, 1822, at the Visitation of the Right Hon. and Right Rev. the Lord Bishop of London. By the Rev. D. W. Garrow, D.D. Rector of East Barnet, Herts.

The Responsibility of the Christian Priesthood considered, in a Sermon, preached at the Archdeacon's Visitation, held at Thirsk, July 3, 1822. By George Pellew, A.M. Vicar of Sutton Gatties, Yorkshire. 1s.

Hortus Anglicus; or, the Modern English Garden: containing an easy Description of all the Plants which are cultivated in the Climate of Great Britain, either for Use or for Ornament, and of a Selection from the established Favourites of the Stove and Green-house; arranged according to the System of Linnæus; including his Generic and Specific Characters; with Remarks on the Properties of the more valuable Species. By the Author of the British Botanist. 2 vols. 12mo. 16s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

A Chart of all the Public and Endowed Free Grammar Schools throughout the Kingdom, shewing, at one view, the County, date of Foundation, Founder's Name, Head Master's Name and Salary, Number of Scholars on Foundation, Latin and Greek Grammars used, Names of Patrons, and University Advantages, is preparing for publication.

Mr. Hogg has in the Press, a new Edition, with considerable Improvements, of his "Concise and practical Treatise on the Growth and Culture of the Carnation, Pink, Auricula, Polyanthus, Ranunculus, Tulip, and other Flowers. In one Volume, 12mo.

Moral Hours, a Poem from the Pen of the Rev. J. Jones, M.A. is in the Press.

Sixteen Practical Sermons, by the Rev. Richard Postlethwaite, Rector of Roche, will soon appear.

Mrs. C. Hutton, Author of the Tour of Africa, will soon publish Memoirs of the Queens of England, with a Sketch of the Kings.

Mr. Allan Cunningham is preparing for publication, in four small Octavo Volumes, Scottish Songs, ancient and modern; with Notes, a Critical Introduction, and Characters of the most eminent Lyric Poets of Scotland.

Mr. Gideon Mantell is preparing a Description of the Strata and Organic Remains of Tilgate Forest; with Observations on the Beds of Limestone and Clay that alternate in the Iron-Sand of Sussex, and numerous representations of extraordinary Fossils discovered.

The History and Antiquities of Lewes, by the Rev. T. Horsfield and J. W. Woolgar, with the Natural History of the District, by G. Mantell, will soon appear in a Quarto Volume, with numerous Lithographic Prints.

Mr. Thomas Nuttall will soon publish, Travels into the Arkansa Territory, with Observations on the Manners of the Aborigines; illustrated by a Map and other Engravings.

The Political Life of his Majesty George the Fourth, is preparing for publication, in one Octavo Volume.

POLITICAL RETROSPECT.

THE Marriage Act-amendment Bill has been carried through both Houses of Parliament by large majorities, and has received the royal assent. Of the principle of the new enactment we have already expressed decided approbation—but serious alarm is entertained in many quarters respecting the difficulty of carrying it into effect. We shall furnish our readers next month with an abstract of the statute.

The lateness of the season to which the Session of Parliament has been prolonged, appears at last to

have indisposed all parties to a continuance of their sittings. Great exertions have been made to wind up the business, and many Bills have been withdrawn upon an understanding that they will be re-produced next year. Among these we particularly notice the Prison-regulation Bill, the Bill for legalizing the sale of beer in private houses, and Mr. Nolan's measures for the improvement of the Poor Laws. If Mr. Nolan is able to enforce a better system of parochial book-keeping, and to provide for the re-

gular publication of the names of all persons receiving parochial relief, he will confer a very considerable benefit upon the country. But we doubt whether his object will be obtained by appointing the magistrates of the district to the office of auditors. A more effectual plan would be to authorise every person who may be assessed at twenty pounds or upwards, in the books of any parish, to demand a written or printed account of the annual receipt and expenditure. This would be an effectual check upon local extravagance, partiality, and speculation.

The Beer-Bill was hunted down with great spirit by the brewers and inn keepers. And Mr. Brougham, who has suddenly diverted his attention from public education to public-houses, is now at leisure to contrast this overwhelming opposition to his new scheme, with the temperate resistance which he formerly experienced from the Universities and principal schools. We congratulate him, however, upon the visible alteration in his views. He has neglected to redeem his pledge of bringing in an Education Bill, and thereby tacitly admitted the impracticability of his

favourite plan, and the absence of that urgent necessity for more schools, in which he had persuaded a large portion of the community to believe. We trust that he will be more firm in his encounter with the Brewers—for the existing laws against drunkenness are avowedly ineffectual,—and it may be worth while to try whether the labouring classes who are now forced to resort to an ale-house for their beer, might not carry it home quietly and drink it with their families, if they were permitted to purchase it at the grocers or the bakers.

The Parochial Collection for the Irish has succeeded beyond all former example. In towns the contributions have been most splendid—and even in country parishes where the occupiers are themselves distressed, and are burdened with the support of an immense mass of pauperism, something is still found for the suffering Irish. It may reasonably be doubted whether such a call was prudent or proper—but one effect must be produced by the manner in which the call is answered. Ireland cannot but perceive the gross imposition which is practised upon her by those who represent the English as her enemies.

NOTICE TO CORRESPONDENTS.

S. N. and Cler. Ebor. shall appear.

T

r

or

C

ne

po

to

N

T

u

er

do

L

an

ill

an

I

To

Ed

do

A

Ex

S

A

Tri

Prin

Tou
CA
ne
po
to
Ne
Ti

uti
em
doLI
and
III
and

To

Ed

doc

A

Ex

S

A
Tri
Prin

Printed for Sherwood, Neely, and Jones, Paternoster Row.

WILLIAMS'S LAWS OF THE CLERGY.

This Day is published, in a large Octavo Volume, price 16s. boards, the SECOND EDITION of

THE LAWS relating to the **CLERGY**; being a Practical Guide to the Clerical Profession in the Legal and Canonical Discharge of their various Duties, and forming a body of Ecclesiastical Law; with **INSTRUCTIONS** to **CANDIDATES** for **HOLY ORDERS**, and the Papers, Certificates, Testimonials, &c. necessary to be sent to the Bishop on being ordained Deacon and Priest; on Appointments to Curacies and Lectureships; and on Institution to Benefices: together with the Forms of Certificates of Residence, of Petitions for Licence of Non-residence, &c. &c. &c. As also a comprehensive Digest of the **LAWS** of **TITHES**.

By the Rev. **DAVID WILLIAMS, M.A.**

Late of Christ Church, Oxford.

*. The very flattering opinion expressed by a Dignitary in the Church of the utility and execution of this work, and the rapid sale of the first edition, embolden the publishers confidently to recommend it to the Clergy of the British dominions.

MYERS ON MISSIONARIES.

2. **THE INFLUENCE OF PROTESTANT MISSIONARY ESTABLISHMENTS**, in developing the Physical and Moral Condition of **MAN**, and elucidating the **DARK REGIONS** of the **GLOBE**, briefly delineated. Illustrated with a large coloured Map, exhibiting the Progress of Christianity, and the Professed Religions of Mankind, in every Part of the World.

By **THOMAS MYERS, A.M.**

Of the Royal Military Academy, Woolwich. Price 3s.

BALGUY'S DISCOURSES AND CHARGES.

This Day is published, in 2 Vols. 8vo. price 12s. in boards,

DISCOURSES on **VARIOUS SUBJECTS**; and **CHARGES** delivered to the **CLERGY** of the **ARCHDEACONRY** of **WINCHESTER**. To which are added, several never before published; with Advice to an unmarried Lady.

By **THOMAS BALGUY, D.D.**

Archdeacon and Prebendary of Winchester.

Edited by the Rev. **JAMES DRAKE, M.A.** of St. John's College, Cambridge; Chancellor of St. Asaph; Vicar of Warmfield, &c.

Cambridge: Printed for J. Mawman, 39, Ludgate-street; and Baldwin, Craddock, and Joy, Paternoster Row, London; and Deighton and Sons, Cambridge.

This Day is published, in One Volume, 8vo. price 7s. 6d. boards,

A TREATISE on **LOVE** to **GOD**, considered as the Perfection of Christian Morals.

By the Rev. **JAMES JOYCE, A.M.**

Curate of Hitcham, Bucks.

Printed for J. Hatchard and Son, 187, Piccadilly.

Of whom may be had,

EXTRACTS from the Religious Works of Fenelon, Translated by Miss MARSHAL. New Edition, 12mo. price 6s. boards.

This Day is published, in 2 Vols. 8vo. price 21s. boards.

SERMONS. By **JONATHAN WALTON, B.D.** Trinity College, Rector of Birdbrook.

London: Printed for J. Hatchard and Son, No. 187, Piccadilly.

This Day is published, in 8vo. price 8s. boards.

AN EXAMINATION of the **REMONSTRANCE** addressed to the Bishop of St. David's, with Answers to the Questions addressed to Trinitarians generally. By **CAPTAIN JAMES GIFFORD, R.N.**

By a **TRINITARIAN**.

Printed for F. C. and J. Rivington, 3, Waterloo-Place, Pall-Mall, and 62, St. Paul's Church-Yard.

REV. E. BERENS'S SERMONS and TRACTS,

*Published by F. C. and J. RIVINGTON, St. Paul's Church-Yard, and
Waterloo-Place, Pall-Mall.*

1. **SIX VILLAGE SERMONS**, on some of the Relative Duties.
By the Rev. EDWARD BERENS, M.A. late Fellow of Oriel College. In
12mo. price 1s. 6d. sewed, or 1s. 9d. in boards.

The following are by the same Author:

II.

ELEVEN VILLAGE SERMONS on the Chief Articles of Faith, and
on the Means of Grace. Sixth Edition. 2s. 3d. sewed, or 2s. 6d. in boards.

III.

SIXTEEN VILLAGE SERMONS on some Parts of the Christian
Character. 4s.

* * These thirty-three Sermons may be had in Two Volumes, price 8s. in
boards.

IV.

EIGHT LECTURES on the Offices of the Church of England. Price 2s.
sewn. or 2s. 3d. in boards.

V.

An ADDRESS upon the OFFICE for the CHURCHING of WOMEN. 3d.

VI.

PASTORAL ADVICE to MARRIED PERSONS. 3d.

VII.

PASTORAL ADVICE to PARENTS. 3d.

VIII.

PASTORAL ADVICE TO SERVANTS, particularly those in Country
Villages. 3d.

IX.

CHRISTIAN POLITICS, from Bishops Blackall and Horne, Jones of
Nayland, &c. 6d.

X.

HISTORY of JOHN WILDGOOSE. 9d.

XI.

A SERMON on RESIGNATION. 3d.

XII.

A SERMON on ANGER. 3d.

XIII.

LECTURES on the LITURGY, arranged and slightly abridged from
the Commentary by P. WALDO, Esq. 4s.

Ready for the Press, and speedily will be published.

THE PAMPHLET of the Rev. JOSEPH WILSON, A.M.
versus the LORD BISHOP of PETERBOROUGH; impartially con-
sidered; in which ALL his Lordship's Questions are fully answered from the Arti-
cles, Homilies, Liturgy, and Fathers of our Church; with Proofs from the most
ancient authorized Greek Versions of the Sacred Scriptures. Also Strictures on
the Priesthood, Schismatic Practices, Modern Evangelical Preaching, and Sedi-
tious Turbulence.

By a CLERGYMAN of the Church of England.

"Audi alteram partem."